

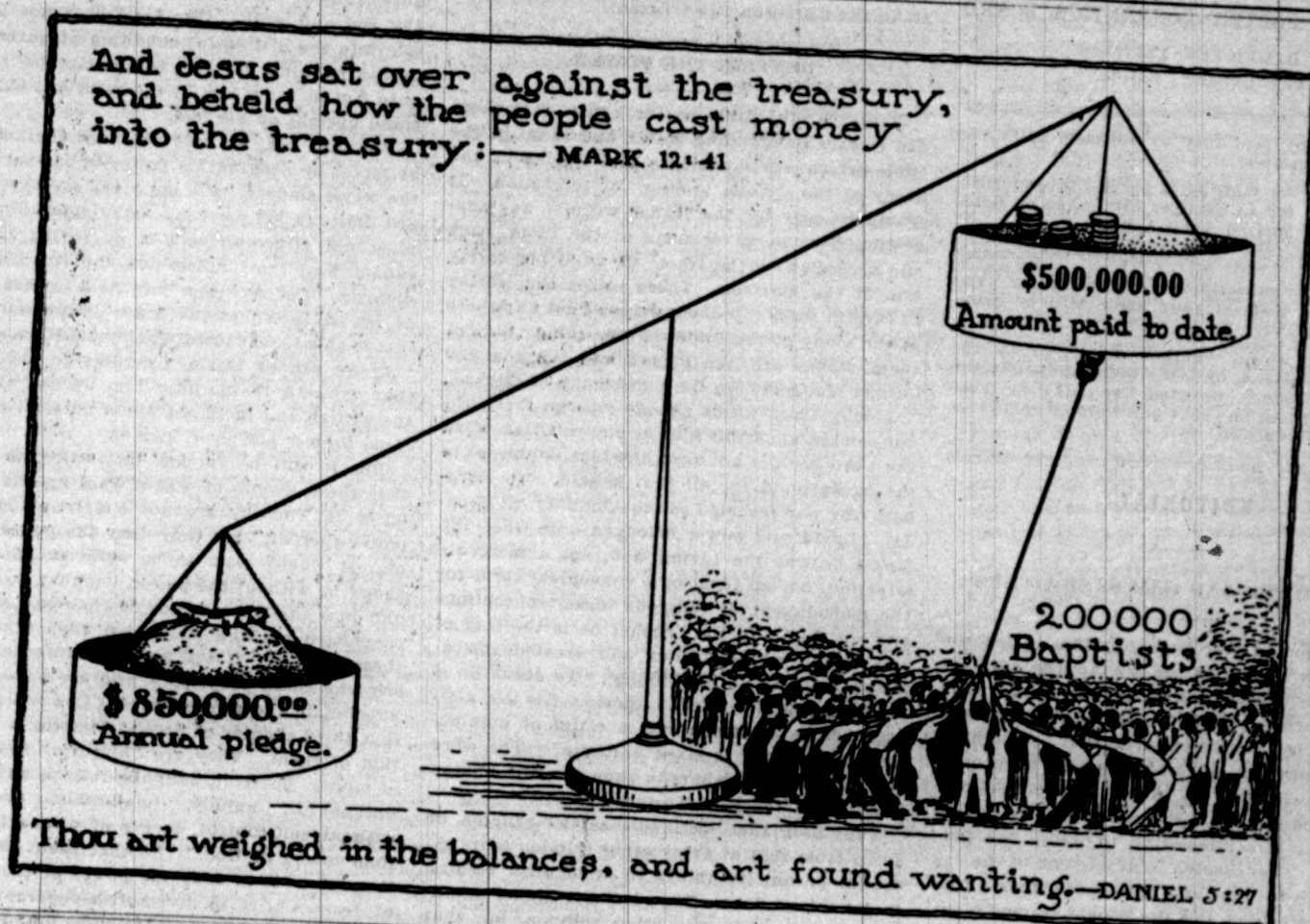
The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., MAY 5, 1921.

NEW SERIES NUMBER XXIII, NUMBER 18



It is said that 100 Baptist missionaries will sail for the Orient from Seattle on August 20. Some new and some returning from furlough.

When this is read the ballots will be counted and we will know whether the fight was won in the second year of the campaign. How did you vote?

The doctors are generally making a vigorous protest against Secretary Palmer classifying beer as medicine. Who made Palmer a doctor any how?

Ex-Secretary Daniels has been working in the interest of the Methodist educational drive and doing great service. He spoke in Jackson last week to a large congregation.

Pastor Lewis Entzminger of the First church, New Orleans, has welcomed 200 people into the church in four months without special meetings. The Sunday school has more than doubled.

Some people who didn't pay their pledge to the campaign will be heard next Sunday singing to beat the band, "When the Roll is Called Up Yonder I'll Be There." Better be in line when the roll is called down here, and answer to the call of present obligations.

There have been some people who sang with great gusto, "There's a call comes ringing o'er the restless waves, Send the light, send the light!" And then when the pastor struck a missionary match were ready to throw cold water all over him, or puff it out by saying: "Times is too hard."

HELP THOSE STORM SUFFERERS

The Baptist church at Braxton was totally destroyed by the cyclone April 26th. The homes of the people and the business was swept away in a few minutes. Only two houses are left standing in the town. They will have great difficulty in getting on their feet. The Baptist of the state ought to rebuild their church house. It will cost probably from five to ten thousand dollars. At present the State Board has exhausted its appropriations for church building but will help a little later. Immediate help is needed. Send the money to Dr. R. B. Gunter and specify that it is for this purpose. We must all help. Announcement will be made of the amounts contributed but names will not be published. They can be furnished to the church at Braxton. Already the following amounts have been received: \$10.00.

Now that the second year of the campaign is rounded out, let's settle down to the regular habit of giving every week to the Lord's work and not wait till the last month to do a year's work.

Dr. W. W. Hamilton, Home Board Superintendent of Evangelism and one of the greatest evangelistic leaders in the world today will be at the School of Evangelism to be held at Mississippi College May 29 to June 3. This ought, with God's favor, to help every preacher to do better work in his meeting this summer.

Secretary Palmer who shot a Scythian arrow at prohibition by permitting beer to be sold as medicine is said to be now employed by a large number of liquor defendants.

Many people interested in maintaining happy relation between the seven English speaking nations and the peace of the world, are to observe June 15th as Magna Charta Day in memory of the liberty which that instrument secured.

Roman Catholics have a regular press correspondent admitted to the press gallery in Congress and to all conferences with the president given to press correspondents. We are finding no fault with the president or congress. We commend the sagacity of the Catholics.

It is said 161 joined the Tabernacle church in Atlanta during the recent revival making more than 300 this year, or 1090 in the past three and a half years. In this time the treasurer reports \$230,000 received for all purposes, probably including outside contributions. The Tabernacle is generally crowded on Sundays. The Sunday school has gone from 512 to nearly 2,000.

Pastor B. P. Robertson of the First Church, Paducah, Ky., has devised a simple and satisfactory church letter which in addition to the usual form of dismissal has attached on a perforated sheet valuable information with reference to the person dismissed. This shows whether or not he was a contributor to church expenses and missions, attendance at church, Sunday school, prayer meeting, B. Y. P. U., W. M. S., Y. W. A., G. A.; and in which special line of Christian work, he or she was proficient.

The Baptist Record

BAPTIST BUILDING JACKSON, MISS.

Phone 2131.

\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

By The

MISSISSIPPI BAPTIST CONVENTION BOARD

R. B. SENTER, Cor. Secy.

P. M. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL

HOT COFFEE AND HAM SANDWICHES

People coming over from Meridian to Jackson on the early morning train are familiar with the sight of the two colored men who pass through the day coaches with hot coffee and sandwiches. It is an early sight on the train, so that people have no opportunity to get breakfast and have none till they get to Jackson. These two colored men came through the car this morning as we came over and it was interesting to watch the performance. They stood in at one end of the car bawling, "Hot coffee and ham sandwiches!" The car was well filled and the people seemed a bit sleepy. Nobody paid any attention to them till they reached the carman. He slowly sat up in his seat and asked what he would try one. The coffee was poured out and the fragrance of it spread. The carman next sat up and called, "Here, give me one!" He was served forthwith and still the same odor spread. Behind him another man called out, "Pour me one." Then they began to pass to the gentlemen in ebony from nearly the whole length of the car, until the whole coffee was well nigh exhausted and the two strong coal dust twins retired victors.

Then the editor's mind began to bestir itself and this is the message of scripture that memory first brushed against: "The savor of his knowledge" or "read it more fully from the second chapter of Second Corinthians, 'Thanks be unto God who always leadeth us in triumph in Christ, and manifest through us the savor of his knowledge in every place. For we are a sweet savor of Christ unto God.'" etc. How often we witness religion at people or squall our gospel in the ears instead of letting God make manifest through us the savor of his knowledge. A religion is ineffective until the truth and grace which the gospel is given a chance to express itself in effective conduct and beautiful, kindly character which rouses men from their stupor of worldliness and slumber of sin and sloth and makes them ask for it. Things that are well cooked have a savory odor that awakens appetite and carries people to the table to satisfy hunger. Men are awakened by the fragrant fumes and savory seasoning. The truth which we preach may have this quality; ought to have it; is not given a chance unless we permit it to do so.

The Christian who properly lived will awaken in men the desire for it. Sinners will say: "I

wish I could be such a Christian as he or she is." They will hunger for righteousness when it is shown in its real character. Whatever is clean is sweet; whatever is foul is offensive. We preachers could profitably spend a portion of our time of preparation to preach in personal proximity to him who is light and come away with the fragrance of the flowerbeds in Beulah preachers could profitably spend a portion of our wares, would hear our message, receive the truth and be saved if we allowed God to make manifest through us the savor of his knowledge. Make the Christian life fragrant.

DENYING THE POWER.

Every careful Bible reader knows that there are certain outstanding words and ideas in the Bible which are landmarks and guides in the study of the whole process of revelation. It would be easy for the reader without any suggestion here to name some of the them, each one according to the frame of mind possessing him at the moment. These words are worthy of careful study. Indeed, we can't get anywhere in the study of the Bible without taking note of them. They are like Pisgah and Hermon and Carmel and Olivet in the topography of Canaan.

Among these words nobody will go far without coming upon this idea of power. Often when the word itself is not used, the idea is present in the background for all that is said. To Abraham God was revealed as the Almighty, El Shaddai. David said power belonged unto God. To Moses he was the Living God, not a mere abstraction, not an ideal or a convenient term for the embodiment of religious ideas, conceptions and worship. To the prophet he is the God of Hosts, one whose armies and created instruments move to do his bidding. To Jesus he is the Father who worketh hitherto. His last message before ascension was a claim of omnipotence, "all power is given unto me." The word power, dunamis, dynamite runs through all the teaching of the New Testament.

The thing that distinguishes the religion of Jesus from that of every other religion is its essential power, its ability to accomplish results, to get things done. True it has a higher standard of right than any other religion, but that might be considered only a difference in degree. The thing that makes it different in kind from all false religions is its power to put those high requirements into practice, to embody them in men and women, to transmit them into conduct and character, to demonstrate them in visible, palpable reality, to convert high ideals into lowly ministry, to make men whole, and supply a world need. Other religions can draw a picture of a locomotive; Christianity can make one, and make it draw great loads of freight and passengers after it.

Now with all this before us (and it could be further elaborated and illustrated), it smites us with surprise to be told that there shall be people who hold "a form of godliness, but having denied the power thereof." In other words there are people who preserve the outward observances of religion, who continue a decent outward show of respect for religion, who think it proper to maintain some appearance of connection with religious institutions, who keep within hailing distance of orthodoxy; and yet they abjure all faith in the practical lives of men or the order of the world. They are willing to acknowledge the wholesome restraints of religion or society. They will concede that the proper sort of religious instruction will soften the asperities of uncouth dispositions and wear away by digress the rough edges of the grossly immoral. But they shrug their shoulders at the suggestion that a slimy son of hell may be changed within and without to be in very deed a son of God, or that a low and bestial life of self-indulgence can be transfigured and made radiant as the seraphims in light.

They agree with you that the teaching of high ideals may have some effect in polishing the unmannerly; but balk at the idea that those

who were dead through their trespasses and sins may be made alive together with Christ. They acknowledge the value of careful teaching and training, but when you tell them they must be born again they open their eyes in surprise and ask, "How can these things be?" Their attitude is to take the heart out of the gospel and all that is supernatural out of the religion of Jesus. Its saving, transforming, sanctifying power is beyond their creed. Confucius and Buddha may have feet of stone which cannot walk in the precepts they themselves teach. But Jesus can say thy sins are forgiven thee, take up thy bed and walk. Our Lord does not simply alleviate the distressful condition of poverty by bestowing alms on the beggar at the temple gate, but he takes him by the hand and bids him stand upright on his feet.

We must not, we dare not limit the holy one of Israel by denying his power in the saving of the worst sinners. We must not say that there are limits in his power to make men holy. We must not circumscribe him by saying that he cannot heal their infirmities and remove their diseases. Let us rather join Paul in that psalm of praise in Ephesians 3:20: "Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him by the glory in the church and in Christ Jesus unto all generations forever and ever. Amen."

But it will be further interesting to notice that these people of whom Paul speaks in his letter to Timothy are not simply without the power thereof, but they deny the power thereof. It would seem to be sufficient that they should be without the power, but they go further and deny that there is any real power. Not only they have not the power but they argue that there is none. It will be interesting to look to see who these people are who are preachers of unbelief in the supernatural. You will read in that third chapter of Second Timothy a description of them. They are "lovers of self, lovers of money, boastful, haughty, railers, untruthful, unthankful, unholy, implacable, slanderers, without self-control, lovers of pleasure, rather than lovers of God." So that their defense of themselves is to deny the power of the religion of Jesus Christ to accomplish supernatural results. That is bad company to be found in.

THE IRREDUCIBLE MINIMUM.

You may call it that or you may speak of it as a starting point in religion. Any way, here is what we have in mind. Read it through and then name it what you please. But be sure you get the message, the great truth in this word of God. Here it is: "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him, Heb. 11:6. It is from that glorious eleventh chapter of Hebrews, and these words indicate the right beginnings of all genuine fellowship with God, the very least we can start with and have any true religion, the fundamental principle which makes possible the furthest limit of Christian attainment: "To believe that God is, and that he is a rewarder of them that seek after him." That is the essence of religion.

Notice here is the first condition of all religious development and progress, namely the veritable existence of God. It ought not to be necessary to say that there can be no religion without the conviction of the existence of God, that God himself, his very person, must be the center and source of all that goes under the name of religion, or is included in the idea. But much of the talk of men today is so muddled on this subject that we have to go back to this place of beginnings to get straight and keep straight. Men have no clear version of God, no profound and immediate personal conviction that he is. They are too willing to leave the question of his existence in shadows of doubt. They have even too little curiosity or interest to investigate or think and come to conviction in the matter. To many people the idea of God is a mere tradi-

tion; it has been handed down from preceding generations who are supposed to have had dealings with him or knowledge of him; or who are credited with having thought the matter out. We are too busy now to bother with the notion. We are agnostics who don't know and don't care. What difference does it make?

Even many of those who feel it necessary to have some sort of religious creed or connection think that God is not a necessary part of it. Men, we can see; but God, where is he? So their religion is a humanitarianism, a fellowship with men, perhaps a responsibility for them; a mutual acknowledgement of obligation. In a recent state gathering of representatives of one of the benevolent orders an officer was magnifying the order and thought he reached his climax when he said this work was his religion. And it had nothing to do with God. Didn't need him?

Now put over in contrast with these theories of life which ignore God and leave him out of the count, this fundamental of faith that takes cognizance of his presence, the fact of his existence, in every incident of our lives and every place in the universe and every detail of the world's work. The recognition of him is common-sense as well as religion. The fear of Jehovah is the beginning of wisdom. And it is only the fool who repudiates God. But it is not the theory or the doctrine which we are concerned about; it is the practice of the truth that we are insisting upon. One may be thoroughly orthodox in the acceptance of it; and then worry negligent of it in his experience and practice.

In this eleventh chapter of Hebrews it is faith that is under discussion. But faith is not a mental assent, not a speculative hypothesis, but a working formula. It is a putting to the test of the feds of the existence of God, and putting it to the test in everyday life. It is counting God in as the first and inescapable factor in everything that concerns us. He is not only as real as the people we meet on the street and those we read about in the papers or in books, but he is the one with whom we have to do. We may never have personal dealings or vital relations with the people we meet or hear about; but not so with God. We must reckon him into every interest and event of our lives. We cannot escape him, though we take the wings of the morning and fly to the uttermost parts of the earth. It is to this primal truth we must get back if our religion has any meaning and reality.

But we have not completed this irreducible minimum when we have gotten to a recognition of the mere existence and activity of God. We must not only believe that he is, but also that "he is a rewarder of them that seek after him." God is approachable and responsive. We can come to him and he will come to us. He will not only make himself manifest, but he will make himself more and more real so that it becomes our compensation, our reward. This descending to our plane and revealing himself to us is indeed our greatest reward. But he goes farther and rewards us on the basis of our conduct which results from taking him into account. He is to us as he was to Abraham our "shield and exceeding great reward." Because we take him into account, we will serve him and the rewards of service will multiply.

Faith is gathering together all the available evidence in any matter, coming to a decision as to what is true and then basing our action upon it. Conduct is the expression of faith; faith in action is the only real faith. So our convictions about the existence of God must show in prayer and a life conformed to the realizing sense of his presence.

A young preacher will probably get a better idea of what the right kind of preaching is by reading books of the right kind of sermons more readily than he will by reading books on sermon making. This does not mean that he is to refuse the reading of books on homiletics; nor does it mean that he is to use as his own good sermons by some other preacher.

The President of Valparaiso University in Indiana, gives in resigning as his reason that institution is honeycombed with Bolshevik propaganda. At the present writing the other side hasn't been heard from.

The Germans have made a counter proposal to the allies through the United States to pay an indemnity of two hundred billion marks instead of two hundred and twenty-six billion demanded by the allies.

There is hardly any subject more talked about in religious circles than prayer, and hardly anything that is practiced less. Even the prayer meetings have a minimum of praying in them. They are too often gas-fests.

The Religious Herald gives the list of Southern States with the ratio of Baptists to population which shows Mississippi ahead of all the rest, and strange to say, adds that Virginia is surpassed only by Georgia and South Carolina.

The men who represent Germany in the negotiations with the allies are said not to be Jews. But they have assuredly learned some of their tricks. The German may be bad psychologists, as many people during the war said they were, but they know how to use America as a catspaw in the present deal.

The hotel committee of the International Federation of Commercial Travelers have recommended a boycott of hotels which refuse to reduce prices of rooms and meals. There is need of something being done. But we can say that in the little traveling we have done, a man can get more to eat for his money in Jackson restaurants than any place we know.

Some preachers in the effort to seize upon catchy subjects for sermons and to popularize the pulpit are leaving out the great themes of the Bible and picking up the topics of the day. They might study to advantage the exhortation of Paul, "Be not fashioned according to this age." Time is too short and life too fleeting for a preacher to be fooling away his time with the superficial things of the day.

Brother George T. Darling of Brookhaven, passed away Monday night, April 25th. He had been laid off from his work for many months and his friends had given up hope of his being able to take up his work again. He was a pure and unselfish soul, who sought only the glory of Him who sent him. He was an exceedingly useful and good minister of Jesus Christ, whose churches prospered spiritually under his ministry. Those who are bereaved by his going away have the sympathy of a host of friends.

There was a choir of twenty-one young people from the Lahu country near China, who walked 300 miles, plus a railroad journey, to attend the All-Burma Convention at Mandalay. Can you get this idea—you church people? Twenty years ago there was not a Christian Lahu on the earth. Now our church has 12,000 or more members. Perhaps, it would do American choirs good to walk 300 miles before they sang. Let that be as it may, this choir sang magnificently. The Kachins are speedily becoming Christians and only a score of years ago almost nobody knew this tribe existed.—Ex.

Vice-President Coolidge said in a speech recently at Pittsburgh: "The question of human welfare is not an economic question. It is a moral question. There is no difficulty with the present advance of scientific knowledge in providing for the welfare of the race. The ability is not lacking even if no further advance were made in discovery and invention. The material and intellectual forces are sufficient; the present deficiency is not there. If it is the disposition—the moral force is the disposition... the moral force that is lacking. Men are not doing as well as they can with what they have. Our civilization perishes unless the great powers it has developed are directed by a greater moral force."

Friends of Furman University are to place on the campus a monument to the 515 Furman men who were in the world war, four of whom gave their lives. It is to be a statue of the American soldier with a grenade in one hand and a rifle in the other.

Pastor J. H. Lane of South McComb, paid all his subscription to the campaign and is trying to get his members to do so. There were ten additions to the church last Sunday at the regular service. Evangelist Watson is with him now in a meeting.

Jacksonville, Fla., is going after the Southern Baptist Convention, sending a large delegation to Chattanooga to secure it. They have a Billy Sunday tabernacle said to seat 10,000 and ample hotel accommodations. The convention met there ten years ago.

Secretary Gunter paid off the office force three days ahead of time (a thing never heard of since the beginning of history) with the suggestion that they might wish to give something to the campaign before it closed. That man's got a business head on him.

Miss Lena Horton reports that Holly Springs Sunday School, of Holly Springs, observed mission day and made a free will offering to home and foreign missions of \$24.00. On April 24th they had an attendance of 107 out of an enrollment of 132, with an offering of \$5.09.

The reader will notice of course the size of the paper reduced to one half. This is due to the strike of the printers; and we are assisted in getting out this number by the courtesy of the Brookhaven Leader. We cannot be certain of an issue next week, so that if your paper fails to come you will know the reason.

Dr. W. E. Denham of New Orleans will speak at the School of Evangelism on "Evangelism in the Gospel of John." Beginning with Sunday there will be five addresses on the following topics: The Heart of the Evangelist's Message; Jesus Dealing With Individuals; Jesus Preaching to the Crowds; Jesus Finishing the Disciples' Preparation; Jesus Opening the Way for Sinners. May 29-June 3.

The Western Record suggests a reduction in the possible size of the Southern Baptist Convention, say be increasing the amount of money entitling the church to representation. This would have the virtue of making the convention more fairly representative of the whole territory, for as it is now the state in which the Convention meets will always have a larger proportional representation as the quota of the states at a distance is never full.

Dr. J. A. Hackett, of Meridian, suggests the name of Dr. J. T. Christian for president of the Southern Baptist Convention. He thinks in as much as we are up against a deadlock and nearly everybody that has been suggested hitherto has come by way of Texas that Dr. Christian furnishes the solution of the problem and an entirely suitable man. He was born and educated in Kentucky, was pastor and mission secretary in Mississippi for many years, was pastor and mission secretary in Arkansas, was pastor in Kentucky, and now teaches History and Church Problems in the Baptist Bible Institute of New Orleans, La.

The Word and Way calls attention to a bill introduced in some of the state legislatures and prepared for introduction into Congress, making it a libel punishable by fine and imprisonment to print or picture anything which would produce prejudice or disfavor against any denomination or race or discredit their patriotism. This is the most diabolical effort to muzzle the press ever attempted. If it should become a law, any unpatriotic organization or fanatical faction in religion could do anything subversive of morals or religion and could not be criticised. It is evidently of Catholic origin and proposes to cloak all their deviltry.

Pastor F. M. of Hazlehurst, attended the recent meeting of the board of directors of the Institute in New Orleans.

The Word and of Kansas City wishes a Baptist hospital in that city and a great Baptist university somewhere in the South.

The subject of M. E. Dodd's addresses at the School of Missions at Clinton May 29-June 3, are, "The Gospel to Evangelism" and "Won by One."

Pastor R. of Meridian, supplied for Pastor W. F. at First church, Asheville, N. C., the first Sunday in April, the pastor being away in meeting.

The contract has been let for building the Baptist Memorial Church to Religious Liberty in Washington, and President Harding will turn the first shovel full of dirt.

The Pascagoula church pays the way of Pastor Cook to the convention in Chattanooga. His church is also making a good showing in the 75 Million Campaign under adverse conditions.

Pastor A. E. L. felt like he had reached the Promised Land when he got to Edinburg and the members of the church came to greet him and piled high his basket in the fruits of the land.

Negroes attending the Northern Baptist Convention at Des Moines delegates or representing promised entertainment in homes of people of their own race at a nominal sum.

The Baptist Standard has a special illustrated convention number, 56 pages, April 28th. These Standard people have enterprise enough to run anything, they certainly make a great paper.

Pastor E. D. Sol has resigned the St. Charles Avenue church in New Orleans, and it is reported has made arrangements to enter evangelistic work in a well known in Mississippi and has been in demand for this kind of service.

Professor P. V. of the Department of Mathematics in Mississippi College, and for several years superintendent of the A. H. S. of Madison, has accepted the superintendency of the county High School at Senatobia.

Brother A. L. O. wires from Ellisville that they had a great Sunday. Church was over their quota, many people for baptism; two young women for mission work; young man decided to preach. They send Pastor C. E. Bass to the Convention.

Pastor E. L. Brown of Parrish, Ala., formerly of Mississippi has led 140 members into the church since he got there. Their church house was blown down but they built a better one. While busy in his new state he has time to remember the people in his old home.

Secretary Gunter this usual day Sunday by preaching three times at three different churches in Meridian and attending as many conferences in the interest of the work. The editor got-in two sermons at First church and So. side. These people are trained to be good listeners and seem to like it. Furthermore they do propose to be hearers only.

The aims of the American Association for the Recognition of the Irish Republic is shown in its resolutions passed in Chicago. Notice favoring recognition of the "Irish Republic," demand was made for freedom of India and American made goods. The whole purpose is anti-British than pro-Irish. There are some who never be satisfied and is conflict with British Empire. and won't be happy as long as there is a British Empire.

Dr. Geo. H. Crutcher, of the Bible Institute in New Orleans, has notified the Main Street church Hattiesburg, that he cannot continue his services and they are looking for a pastor.

Tangiphoa church in Amite county, a country church led by Pastor J. G. Gilmore, reached the full measure in giving their second year's subscription to the 75 Million Campaign. It can be done.

Dr. Zeno Wall is assisting Pastor J. B. Lawrence in a meeting in his church at Shawnee, Okla. We hope these beloved Mississippians may have the fullest measure of grace in a great revival and a great ingathering.

Dr. M. K. Thornton, formerly superintendent of the Baptist Hospital in Jackson, has accepted the call of the church at Russellville, Alabama, and is already on the field. We regret to lose him from Mississippi, he having declined the call of a good church in this state.

An exchange, speaking of somebody's mantel falling on another, recalls the fact that Elijah's mantel did not fall on Elishah but on the ground and Elishah picked it up. Some other youngsters might hustle around and pick up a mantel instead of waiting for it to hit them.

The giving of our people this year represents probably greater sacrifice and loyalty than ever before. More money came in the last day than came in a whole year fifteen years ago. The receipts on May 3rd, were \$68,000 in round numbers and that does not count \$10,000 which was reported by wire, and is probably now in the office. The receipts for April were the largest since the foundation of the world, \$170,000.00. The receipts for the whole year were half a million purely on campaign pledges. The Lord be praised! Now let there be no slack after the victory. Let us go on to perfection.

Those expecting to go to the convention at Chattanooga will find it absolutely necessary to make arrangements with the railroad agent early to avoid confusion. If you go through Jackson write to the A. & V. agent at Jackson, Miss., and let him know what train you wish to go on, and whether or not you wish to go in the sleeper. The regular trains for connections at Chattanooga leave Jackson at 8 a. m. and 10 p. m., arriving in Chattanooga about 12 hours later, that is at 10:20 p. m., and 10:50 a. m. If you wish reservation in the sleeping car they ought to be secured a week ahead. Write the A. & V. agent when you wish to leave Jackson, what day and on what train. There is a special train leaving Jackson at 3:30 Wednesday morning which can be taken by any wishing it. If enough take this train a special sleeper will be taken on at Jackson in which those who engage berths beforehand may spend the night, and reach Chattanooga Wednesday afternoon.

Department of the Convention Board

R. B. GUNTER, Secretary.

"MY SOUL DOETH MAGNIFY THE LORD!"

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Have we won a victory? Yes, we have not won the victory we wanted. We have not won the victory we seem to need. But in the light of circumstances we have won a signal victory. We have had to face storms, rains, cold, poverty, and doubt. Amid it all the Lord has graciously led us. The raising of the amount of money is a marvel; but the victory lies in the consecration of the people.

At this writing we have not closed our books. The time is not quite up. There will be a few more gleanings. But we have received since May 1st, 1920, the sum of \$485,576.18. Since the first of April, 1921, \$169,945.89. We have received to day, \$67,884.78. This breaks all previous records for any one day. And these figures do not include any special gifts—only Campaign cash.

My soul goes out with a feeling of deep gratitude to God, to the pastors, to the district men, to the W. M. U., to the Sunday Schools, to the other church organizations, to the laymen who have been so generous in rendering service, to the Editor of our paper, to the missionaries, to the loyal and unselfish office force, and to all who prayed, or contributed in any way to the success of the work. May the Lord richly bless all of you according to the abundance of his grace.

Now, if God will give the writer wisdom to lead, and to the people a spirit to follow, every dollar shall be God's dollar, and shall bring in a dollar's worth of service for His glory. "Even so come, Lord Jesus."

Sunday, May first, is our last opportunity for gathering of the congregations and making our last offerings before the books close on May 3rd. Let it be a day of genuine prayers to Almighty God for his leadership to victory, and of sacrificial giving on the part of every one of us for his glory.

If you wish to be a delegate to the convention in Chattanooga write to Dr. R. B. Gunter for a card. If you wish to get reduced rates write him for a certificate. If you wish a place to stay in Chattanooga write to Emmett H. Rolston, secretary of the Entertainment Committee, Chattanooga, Tenn.

The pre-convention conference on Fundamentals will be held at Des Moines this year beginning June 21. It will this time be an all-America Conference, including Northern, Southern and Canadian Baptists. Among the speakers are Dr. Sampey of the Southern Seminary and Dr. Scarborough of the Southwestern.

Brother T. T. Martin writes very highly commending Bro. C. C. Green, now at 2211 Octavia street, New Orleans, La., to any churches in South Mississippi needing a pastor. He is a graduate of the Louisville Seminary and a strong preacher and pastor of successful experience. There is room in our midst for such.

Baptists, along with others, suffered terrible loss in the cyclone which destroyed a large part of Braxton on the 26th of April. Deacon Everett and others were among the eighteen reported killed. Many residences and the Baptist church were destroyed. The church will need the help of the brotherhood to get on their feet again and equipped for work.

Dr. R. S. Curry was elected by the Board of Trustees as superintendent of the Mississippi Baptist Hospital and has begun his services in that institution. He has once before been temporary superintendent and did a fine work. He was for several years superintendent of the State Institute for the Blind in Jackson and was a practicing physician of successful experience.

If the Southern Baptist Convention should decide to hold all its sessions from year to year in one place, it is probable that this would result in having a division into two or more conventions for the people want it in their part of the world. For example, if it should be always held at Ridge Crest or in Atlanta, the people of the western section would get restive under it. If it were always held at Hot Springs the people of the East would not stand for it. It is probable also that to hold the sessions alternately in the east and in the west would tend in the same direction of division. But maybe that is what some people want.

THE HAND OF GOD IN HISTORY.

In the ancient days of long, long ago, each nation was supposed to have its own god, protecting patrons and king. These gods were bound to protect their respective nations for their own honor. A defeat of the nation brought disgrace to the god. There was no standard to which the people must come to gain the favor of the god. It mattered not what they did, the tribal god must give them victory, or he would be discredited as well as they. There was one exception to this view. The Hebrew said that God had entered into covenant with his people, and a covenant requires that each party must meet certain conditions. Jehovah promised protection if the people "kept the way of Jehovah to do righteousness and justice." If they did not do that, Jehovah's hand would be against them, not for them. The word IF is written all over the pages of scripture, especially the prophets. Jehovah's promises are all conditional. Here are Jeremiah's words to the king of Judah, "Execute righteousness and justice, and deliver him that is robbed out of the hand of the oppressor; and do no wrong, do no violence, to the sojourner, the fatherless, nor the widow; neither shed innocent blood in this place (Jer. 22:2).

If he does these things, the king is warned of the destruction and desolation of his dynasty and capitol.

In the course of time it was learned that the Hebrew's Jehovah was the Lord of the universe, and that his ethical standard and moral demands were required of the whole human race. To be sure, God has been disobeyed, but he is kind and longsuffering, waiting for man to repent. But now and then in the course of history, an individual has arisen, whose conceit and arrogance have been so great that he defied the Lord of heaven and earth. And such a challenge the Lord has answered unmistakably.

Long centuries ago, Sennacherib, king of Assyria, the most cruel and ruthless nation of all antiquity, invaded Judah and his army encamped before Jerusalem. The Assyrian's message to the men of Jerusalem was a sneer at the king's confidence in Jehovah. "Hearken not," he cries, "when the king says that Jehovah will deliver you. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Did they deliver Samaria out of my hand?"

And Hezekiah "spread the letter before Jehovah." He prayed to Jehovah to "hear the words of Sennacherib defying the living God." He goes on to say that the Assyrians laid waste those other countries, for their gods were no gods, only idols. And he concludes with an appeal to Jehovah to save Judah from the hand of Sennacherib that "all the kingdoms of earth may know that thou art Jehovah even thou only."

And Jehovah responded to the Assyrian challenge, saying, "Whom hast thou defied and blasphemed? Because of thy raging and arrogancy I will put my bridle upon thee, and turn thee back by the way thou camest." And the angel of death visited the Assyrian camp, and the king "departed and returned to Ninevah," where after some years he was assassinated by his own sons.

The greatest instance in modern history, perhaps, is the arrogant challenge to Jehovah by Napoleon Bonaparte. He possessed so great ability, and had such marvelous success that he became his own deity. He thought he was all-powerful and could dispose of thrones and kingdoms at his own will. When he told the Russian ambassador that he intended to destroy that empire, the ambassador answered, "Man proposes but God disposes." "I would have you know," angrily retorted the arrogant Corsican, "that I propose and I dispose."

But there are limits beyond which a man may not go with God, and the Almighty answered this haughty defiance. Swiftly, silently, the tiny snowflakes fell from heaven—and the rest of the story is told on a stone near the city of Vilna. One side of that stone is the inscription: "Napoleon passed this way in 1812 with 400,000." On the other side is this, "Napoleon Bonaparte passed this way in 1812 with 5,000 men."

A magazine writer some time ago said that Napoleon was the largest personal force that ever came into the modern European world. He has asked and answered the inevitable question thus: "Why then did his career end in defeat and exile? Napoleon's own saying is a revelation on this point: 'I am not a man like other men, the laws of morality could not be intended to apply to me.' He believed that religion was essential to the nation, but not to himself." He was not antagonistic to religion, he patronized it rather. But for a man as consciously great as he to obey the Ten Commandments when they ran counter to his views, appeared to him absurd. In his eyes humility was no virtue, but an inexcusable mistake. Yet, humility alone could have saved him. The dangerous, the fatal element in Napoleon's nature was unsanctified ambition. Little by little his knowledge of his own power unbalanced him; nothing seemed impossible; nothing seemed as important as his own destiny; "The intellect and energy were still there, but as in caricature, they became monstrosities." Then came the inevitable collapse of insane and impossible ambitions; and at forty-six, the man that had dreamed of governing a world became a captive exile. His conquest left no mark; the kings he made lost their thrones; France was beggared and exhausted by him; and the greatest gift ever bestowed upon a human soul since the days of Caesar thus failed to help forward the world.

If any one was ever great enough to do without goodness, Napoleon was the man. Plain, simple goodness is the necessity of great souls as well as lesser ones; duty is the supreme law of God the Almighty ruler. Napoleon failed, not because he was not great enough to succeed, but because he was not good enough. "Not by might, nor by power, but by my spirit saith the Lord."

The third great challenge to the Lord has been enacted even in our own day. William II, Emperor of Germany, defied the Lord as unmistakably as did Sennacherib or Napoleon. He went back to the ancient idea of the tribal god, for he frequently spoke patronizingly of "the good old German god."

In a speech made in 1901, William said: "We shall conquer everywhere, even though we be surrounded by enemies on every side; for there lives a powerful ally, the old good God in heaven, who has always been on our side." Does not this remind you, by contrast, of the famous remark made by Lincoln, that "it was more important that we should be on the Lord's side."

No wonder there was on the part of the Allies a fixed conviction that the recent war would end in the defeat of Germany. Compare with those words of Jeremiah to his king, the words and deeds of the German king and people. The state is not bound by laws of private morality, it is above ordinary ethics and morals, according to the German philosophers.

"Righteousness and justice," says the Hebrew prophet. "If anything is gained by it, we will be honest; if deception is necessary, let us be cheats," said Frederick II, one of the models of William II.

Instead of the prophet's humane restrictions, the German orders were, "Let a hundred enemy women and children die of hunger rather than let a single German soldier suffer." "Kill," said he, "the day of judgment will ask no questions." Was not this as great a defiance of the Lord as was ever offered by Sennacherib or Napoleon? And Sennacherib met his defeat before Jerusalem and Napoleon came to Moscow and at last to Waterloo.

Certain institutions have endeavored to block the progress of the world to keep the common people in ignorance and subject. While in the main the race must make its own slow and difficult way to its desired heights, yet now and then in a great crisis as we look back across the years, we see God's hand in history guiding the forces for right, or blocking the powers of evil that they may not overcome the good.

One such institution is the Romish church. The papacy has endeavored to rule the populace by keeping them in ignorance. But occasionally it has been prevented from becoming too powerful. Columbus, sent out by the Catholic queen of Spain, following

branches drifting in the ocean currents, was led to the south, and the northern continent, nearest to the great Protestant and Evangelical nations of Europe, was kept hidden to be discovered and chiefly colonized by England. Later when Catholic Spain would conquer Protestant England and bring her back by force to their church, the Invincible Armada met one tempest after another until the wrecks of the Spanish ships were cast upon every shore from Spain to Norway, and the scattered fleet, invincible no longer, was easily shattered by Drake and Howard, and crept back to Spain. And on the medal which Queen Elizabeth had made in celebration of this event were these words from Moses' song after the destruction of the Egyptians in the Red Sea: "Thou didst blow with thy winds, and the sea covered them."

All this and more may be said of the wonderful way in which God has proven himself a God of war, but a God of victory as he has led those nations and people who have put their trust in Him, and has beaten back His enemies that they have gone on their way to cover perhaps most of them never to raise their hands and voices in defiance of Him any more forever.

The Lord does let man work out his own salvation, but he keeps watch of the process that the race be not tested above that they are able to bear. In fatal crisis he comes to the rescue.

So Lowell says:

"Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

W. E. FENDLEY.

THE TRYING POINT.

T. J. Moore.

I want a word to the conscientious subscriber to the 75 Million Fund who is about to persuade himself that he cannot meet this part of his pledge now due. The report this year must leave him on the delinquent list.

This is the word: Brother, sister, did not God lead you to make the pledge? Did He not know the condition that would now confront you? If you, like Abraham who faltered not but at God's command raised the knife to slay his son, will proceed to obey God, will not God intervene as in that case, and supply the sacrifice?

At a Saturday country church meeting I spoke two weeks ago. After the service closed a woman in deep mourning for a husband who had recently died, leaving her penniless with her little girl, came to me. In joy, she told me of her pledge of five dollars a year. Her second year's pledge was soon to be due. She prayed for God to help her by opening up a way for her to earn it. He did and she laid the money away to await her meeting day to be turned in. Just a few days before the church meeting it became absolutely necessary for her little girl to have a pair of shoes. The five dollars was all the money she had and no credit. What should she do? She fought it out between a bare-footed girl or an unpaid pledge. The pledge won out, and she went to sleep. Next day a neighbor came to buy from her a farm utensil she could not use and did not need. She sold it for enough money to buy the shoes.

Yours may be \$50 or \$500 or \$5,000 due now. If you will prove as loyal to God as did this woman, just as she did so will you win out with God. I dare you to try it.

The Baptist and Methodist papers in North Carolina ran a race for a few months in increasing their subscriptions. The Baptist paper, Biblical Recorder, got 3,885 new subscriptions and the Methodist paper 5,438. It was a good fight anyhow.

Kill A Flies!

Place anywhere
kills all flies.



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THEY SPREAD DISEASE
BY FLY KILLER attracts and
kills, ornamental, convenient and
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Notice to Parties Wishing to Place Orders for Song Books in the Near Future.
It is not an easy problem for the publisher to carry an unusual supply of song books at this time of year, and sometimes it is necessary for us to order them direct from the publisher, so we are asking that you will order at least a week or ten days before your meeting begins, so we can get them from the publisher and have them sent to you in the first service.
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Do you want more money than you ever possessed? If so, learn to make nut and bonbons. The business will net you \$0 to \$300 per month. You can run your own home; all who become regular customers. You start by investing less than \$10 for supplies. Miss Elizabeth started her candy kitchen with a fortune. Can you do likewise? I will tell you all about the business and help you get independent. Time to make money as sugar is cheaper and nominal price. Inez, 324 Wood Bldg. Pittsburg, Pa.

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A splendid young lady, daughter of a pastor, desires to secure a pianist or evangelist during the summer. She is accomplished and is a fine Christian. Anyone interested may write to Tull, Jackson, Miss.

SWEET POTATOS PLANTS — Porto Rico and Florida. Fine plants. 200 for \$1.50; 500 \$1.75; 1000 \$2.75, by mail. Express collect \$2.00 per 100. Tomato plants same price. Plants free. — **FRUIT-VALE NURSERY**, Albany, Ala.

Abundant health is assured when there is a good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It will tell you what the system needs at the time and will do you great good. It sharpens the appetite, steadies the nerves.

GOSPEL SONG NO. 1. — By B. J. W. Graham and Jesse T. Williams. 300 songs, round and shaped notes. Limp copy, 40c; cloth, 45c; doz. \$4.50; 100, \$35.00. Cloth, copy, doz. \$5.50; 100, \$45.00. Cash order. — **BAPTIST SONG BOOK**, D. Atlanta, Ga.

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Shave Bathe and Shampoo with one Soap — Cuticura
Cuticura Soap is the best for shaving.

FOR PEACE.

To our fellow Christians in the United States:

The Philadelphia Yearly Meeting of the Religious Society of Friends, in session from Third Month 28th, to Fourth Month 1st, 1921, makes a solemn appeal to all Christians of the United States to do their utmost at the present time to bring about disarmament. We urge as an act of loyalty to Christ that Christians individually and through their churches and other corporate bodies, bring all possible influence to bear upon the President of the United States and his Cabinet to call without delay, an International Conference for the Limitation of Armaments, and also upon Senators and Congressmen to postpone consideration of military and naval appropriations, and to make disarmament and the establishment of world peace the most vital issue of the new Congress.

Since the Armistice our Government has spent largely for war costs, almost \$1,000 for every family in the United States. More than four billion dollars have been appropriated for this year. Of this amount 68% pays the expenses of past wars, 20% prepares for future wars, and 12% remains for constructive work.

General Pershing said in New York Twelfth Month 29, 1920:

"The world does not seem to learn from experience. It appears that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth."

Republican Floor Leader Mondell recently told the Committee on Naval Affairs:

"If an agreement is not reached for the limitation of armaments and warlike expenditures, in the near future the fault will be that of America, as in former days the fault was that of Germany."

Says Herbert Hoover:

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."

The war is over. During that period of darkness men saw their duty in many different ways. But now the duty of all is clear. From the travail of the war there has come to millions, a loathing of the brutality, and the futility of the whole war system; yet we go on perpetuating it. Another war seems inevitable unless men of good will the world over, take steps to prevent it.

Has not the time fully come for Christians everywhere to unite on the platform that Peace is not a loose garment for them to put off or on as governmental policies and complications dictate, but that it is a vital, essential teaching of Christ to be lived out by His followers in all their human relations? To acquiesce in an international policy based on competitive armaments is to deny the Master whom we claim to be the way, the truth and the life.

The building up of huge armaments means two things:—that we regard other nations as potential enemies, and that we expect to train the

youth of this and coming generations to destroy their fellowmen. These ends cannot be reconciled with the Spirit, the life or the teaching of Jesus. If we were blind to the international situations and tendencies that brought on the great war, our eyes should be wide open now for the present and the future. If we Christians do not walk by the light given us, the responsibility for the failure of Christian ideals rests upon us. On one hand lies the road to international suspicion, antagonism, warfare, and ruin; on the other to mutual interest, good-will and co-operation. The emergency is upon us. It must not be evaded. No more real and pressing enterprise challenges the loyalty of the Church of Christ.

In the love of Christ that "is full of trust, full of hope, full of patient endurance," and that never fails those who really practice it, the Society of Friends would unite with their fellow Christians everywhere in accepting the challenge of the present world need, and in establishing without delay a national policy that recognizes God as our Father, and all

men as our brothers.

By direction and on behalf of the Yearly Meeting:

DAVIS H. FORSYTHE,
ANNA RHOADS LADD,
Clerks.

WM. B. HARVEY,
Correspondent.

Cabbage and onion plants, genuine frost-proof, grown in the open field at Texarkana, Ark. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda, prices prepaid parcel post. Prices: 100 for 50c; 200 85c; 300 \$1.10; 500 \$1.50; 1,000 \$2.50; express collect \$2 the thousand Full count, prompt shipment, safe arrival and satisfaction guaranteed. — **UNION PLANT CO. TEXARKANA, ARK.**

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For side dressing cotton, corn and other Southern crops,

200 pounds Kainit, or
125 pounds 20 per cent Manure Salt, or
50 pounds of Muriate of Potash,

furnish the same amount of Actual Potash which is so profitable in preventing cotton rust and in increasing the yield of cotton, corn and general crops.

These are the three Standard German Potash Salts that have been used for generations to great advantage in the South.

Having planted the crop, one cannot afford to let it starve. A good side dressing may make all the difference between success and failure.

Try it and you will find that

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The following firms have requested us to state that they will sell unmixed Potash Salts:

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Renew your health by purifying your system with



**Quick and delightful re-
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and stomach, liver and
blood troubles.**

**The genuine are sold
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Avoid imitations.**

A LAST WORD ABOUT CONVEN- TION ENTERTAINMENT

On account of higher rates, and business depression, it seems appar-ent that there will not be so large an attendance at the Chattanooga Con-vention as there was in Washington.

This will give Chattanooga an op-portunity to add to its already well known reputation as a convention city, by taking good care of our Bat-tist people.

Our down town hotels are prom-ised very closeup up toward their limit and the only opportunities to put people there grow out of possi-ble cancellations and changes.

The club women of the city have thoroughly canvassed those having splendid homes and they have been put into our hands in most generous fashion. They are to be allowed \$1 per person for lodgings or \$1.50 for lodgings and breakfast.

Small hotels and rooming houses have been checked over, and 500 to 1,000 can be entertained there. Some of these have small rooms available for man and wife, most of them large rooms with several in the same room. They have the advantage of proximity to the meeting place, are reputable and clean, but their toilet and bath conveniences are rather limited. They will make a rate of \$5.00 per week per son, or \$1.00 per night. Couples can take a room (while they last) at \$10.00 to \$15.00 per week for the room, varying with the location.

CHAS. F. HOOD,

General Chairman.

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TETTERINE

for the COMPLEXION
60c at your druggist's or from
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REV. JOHN C. BUCKLEY

"The righteous shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his seas-on; his leaf also shall not wither; and whatsoever he doeth shall prosper," Ps. 1:3. Bro. J. C. Buckley was for seventy-four years a living ex-ponent of this scripture.

Brother Buckley was born on Feb. 1, 1847, near Harrisville, Miss., in Simpson county. At the age of one moved to Lawrence county, Missis-sippi. Here he lived until twenty-one years of age, when he moved back to Simpson county. He spent fourteen months in the Confederate army and was discharged in Ala-bama. He went to school eighteen months. He got to the fourth reader and long division in arithmetic.

In 1868 he was married to Miss Melissa Bush. Nine children were born to them, five dying in infancy. His wife died leaving him four little children.

In 1887 he was married to Miss Katherine Myers. To them eight children were born, one dying in in-fancy.

Brother Buckley was converted in 1866. He was baptized by Elder Wil-liam Toler into the fellowship of old Pleasant Hill church where he held membership until he died April 2, 1921.

Brother Buckley pastored twenty-one churches. Some he pastored for twenty-five years, some twenty, some seventeen, some fifteen. His minis-try began in 1875. He baptized fifteen hundred people. Thirty-five preachers went out under his minis-try. Among them Brethren Joe Lane, J. J. Walker, J. E. Barnett, J. B. Culpepper, J. O. Buckley, H. K. Farmer, Webb Bishop, Walter Gray, W. J. Gray, W. P. Sandefer, Tom Dale, J. G. Chastain, Teo. Whitfield, R. D. Stringer, W. H. Williams and many others that I cannot recall. Bro. R. D. Stringer was pastor of the Pleasant Hill church when Bro. Buckley died. Bro. Buckley baptized Gov. Longino. Brother Buckley buried people in thirty-eight differ-ent graveyards.

In the eleven years I've been away from home, not two weeks have passed often at a time that he did not write me such letters as few fathers write to absent sons. Among them I found this statement: "My theological course was taken by a pine knot after a day of manual la-bor. The book studied, the greatest in the world, the Bible. Helps used, an English grammer and a Webster's dictionary." In one of his letter this statement: "I praise God for his great blessings bestowed upon me a poor sinner saved by Grace alone. I thank him too that he counted me worthy through Jesus Christ to take a small part in his great work. What work I have done though feebly per-formed was by his grace." The last letter he ever wrote me he closed by saying: "My hope of the future and all eternity is as bright as the ever-lasting promises of God."

Next to the last words Brother Buckley ever uttered was, "Have thy way, Lord Jesus." He then called for his wife, told her goodbye and with-out a flinch, a quiver, a move, or a murmur, he closed his eyes and went to God.

Brother Buckley was a sincere

character. He was unpretentious. He spurned hypocrisy. He loved the genuine. He hated falsehood. He had no place for deception. He loved truth. He lived with the truthful.

Brother Buckley was a man of poise. He was erect in stature. He stood as straight as an Indian. This wonderful physique was truly an in-dex to the towering character within. He was level-headed, pure in heart and noble in soul. He was calm in manner, steady in thought and de-berate in thought and speech. He was temperate in life, honest in spirit and ardent in labors. He was a close student, careful observer and deep thinker. He was practical in ideas, logical in reason and safe in conclusions.

It takes no effort to eulogize Bro. Buckley. He is worthy of all that can be said of him. His true record can never be couched in words, nor penned on paper and read from pages. His life is inlaid in the char-acters of the thousands on whom his imposing personality left its impact, and from these it must be read from the walks of men.

He had a noble companion. She is a queenly character and an ideal mother. Brother Buckley leaves eleven living children, all of whom are Christians with splendid charac-ters and a credit to any parent.

A. D. MUSE.

Clinton, Miss.

WHISTLE DISTURBS COWS.

Tilton, N. H.—The good old folks of Tilton and nearby towns are all worked up, and so are their cows. It looks as if the selectmen would have to buy a new fire whistle.

When the present whistle was tested not long ago the proud town-folk were struck with dismay when it emitted a faithful reproduction of the plaintive notes of a calf in dis-tress. Their dismay was turned into consternation when they found that every time the new fire alarm blew every cow for miles around would throw her tail up in the air and gal-lop madly hither and yon in a fren-zied search for the imagined calf.

The cows have since remained faithful to the maternal instinct, and all attempts to break them of the habit of going into hysterics every time the new calf-like whistle blows have failed. Failure to find the calf has only increased their concern, with the result that they suffer from indigestion, and on days when the whistle is called into play two or three of them give sour milk. Farm-ers are incensed and unless the se-lectment do something about it they may go to the Society for the Pre-vention of Cruelty to Animals.

All are agreed that there is no comeback on the whistle factory, for the instrument certainly attracts at-tention.

BLUMYER
CHURCH
W. L. L. S.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

LABORERS TOGETHER

(By Miss Margaret McRae Lackey)
We are now in a position to fill your orders for Laborers Together, the new mission study book. A study of Southern Baptist Missions in China. Mail orders given prompt attention. Price of book \$1.00, plus postage, 6c.

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This new collection of songs will surely Schools and Sacred Meetings generally. De-partments: Songs of Service, Gospel Songs, Children's Songs, Miscellaneous Songs and please you. Adapted to the needs of Sunday Hymns. Printed in both Notations. Fine collection of Sacred Music. Price 50c; Dos. \$2.00 prepaid. Sample copy mailed for 25c.

**HILDEBRAND-BURNET CO.,
Rasic, Va.**

ORDINATION.

The Mt. Carmel Baptist church at Noxapater, Miss., called for the or-dination of Brother Clifford Barnes on last Wednesday night, the 27th] Bishop J. E. Wills of Louisville, preached the sermon, using 1 Tim. 4:12, stressing the five qualities put forth, namely: The example of "be-lievers," (1) "in word," (2) "in con-versation," (3) "in love," (4) "in faith," (5) "in purity."

The deacons of Louisville, Breth-ren Pat Watson and Kemp, accom-panied Pastor Wills.

Brother Barnes showed in the ex-amination that he was well grounded in the fundamentals of our faith.

The examination was conducted by his pastor, S. W. Rogers.

The counsel consisted of Brethren Wills, W. L. Grafton, J. H. Gunn, Rogers, and Deacons Watson, Kemp, Kilpatrick, four ministers and three deacons. Bro. Wills delivered the charge and Bible.

S. W. ROGERS.

5c. a Day

\$1.50 A MONTH FOR

Hood's Sarsaparilla

The best spring medicine treat-ment that will purify, vitalize and enrich your blood. Small dose after each meal. Pleasant to take, economical and efficient. A month's supply in every bottle.

More Than This

It creates an appetite, aids diges-tion and assimilation, and makes food taste good. A wonderful remedy for impurities of the blood, rheumatism, lumbago, catarrh, scrofula, eczema, to give nerve, mental and digestive strength and to build up after protracted illness, influenza, grip, and fevers.

A word to the wise is sufficient. Get a bottle of Hood's Sarsapa-rilla and begin to take it today. Hood's Pills, small doses, a mild laxative; larger, an active cathartic.

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A ZEPHYR
I spent the summer of 1918 in the Southwestern Baptist Seminary before entering the service as chaplain that autumn. After some months overseas I returned to Mississippi in July, 1919, and in September Mrs. Cole and I entered the Seminary and remained until the last of May of this year.

I have held part-time work with the exception of a few months of one vacant Sunday. The Lord greatly blessed our work, granting me the privilege of baptizing over 75 persons last summer, one of the most wonderful experiences of my life came to me.

On the fourth Sunday in January I was called to Livingston, Texas. At the end of the third term Mrs. Cole and I finished our work at the Seminary and moved to Livingston on the 30th of March.

Livingston is a town of between 1500 and 2000 inhabitants. The church has been without a pastor for eight months, yet they have maintained a fine Sunday school and good prayer meeting and have kept almost up with their campaign pledges which went over their quota by \$500.

The W. M. U. has the circle plan in January and has grown from 35 members with an average attendance of twelve to 65 members with an average attendance of 40. They have also a good Sunbeam and two junior organizations. We hope to organize a senior B. Y. P. U. soon.

We found the pastor's home freshly papered within a week without the pantry nicely filled with many other gifts.

On Friday evening, April 1st a reception was given to which the different denominations took part.

East Texas presents a great field for service. There is a great need for resident pastors in many of the churches being deserted at present. The field is white as to the harvest and the laborers are so few. Will you join with us in prayers that God will send the right men to these fields that are calling for leaders?

We had a good day Saturday, the 16th, with Dr. C. Cree of Georgia, with his singing and publicity man, here in the campaign interest and combined this with the M. U. Association rally. Much inspiration was received along all lines.

We ask the prayers of our friends and loved ones here that we may be used of the Father in His work here and that we may ever be led by His Holy Spirit in all things.

May God's blessing rest upon Mississippi and Mississippians.

L. S. COLE.

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EVANGELISTIC CONFERENCES

To be Held in First Christian Church, Chattanooga, In Connection With the Southern Baptist Convention.

Wednesday, May 11th

- 9:30-10:00—Service of song, led by Home Board Singers.
- 10:00-10:30—"The Measure of Personal Work," J. O. Owen, Franklin, N. C.
- 10:30-11:00—"Conference on Soul-Winning, Raleigh Wright, Greenville, Tex.
- 11:00-12:00—"The True Evangel" or "Safeguarding Salvation," Fred A. Agar, N. Y. City.
- 3:00-3:30—Sermon in song, conducted by Home Board Singers.
- 3:30-4:00—"How I Came to Be An Evangelistic Singer," J. L. Blankenship, Dallas.
- 4:00-4:30—"The Singer's Preparation for His Great Task," I. E. Reynolds, Ft. Worth.
- 4:30-5:00—"The Best Singing," E. O. Sellers, New Orleans.
- 7:30-8:00—Praise and Prayer, Home Board Singers.
- 8:00-8:30—"Guide Posts in Evangelism," B. B. Bailey, Shelbyville, Ky.
- 8:30-9:30—"The High Cost of Loving," Fred A. Agar, New York City.

Thursday, May 12th

- 9:30-10:00—Song Service, Home Board Singers.
- 10:00-11:30—"Points of Emphasis," T. O. Reese, Marbury, Ala.
- 10:30-11:00—"Experience in Evangelism," H. T. Stevens, Greensboro, N. C.
- 11:00-12:00—"Three Vital Spiritual Functions," F. A. Agar, N. Y. City.

Friday, May 13th

- 8:30-8:40—Special music, Home Board Singers.
- 8:40-9:30—"Organizing for Victory On a Basis of Stewardship," F. A. Agar, New York City.

Saturday, May 14th

- 8:30-8:40—Evangelistic singing, by Home Board Singers.
- 8:40-9:30—Four minute sermons on "Vital Things in Evangelism."
- "The Pastor," W. J. Ray, Birmingham, Ala.
- "Sowing the Seed," R. W. Thiot, DeLand, Fla.
- "Preparation," J. A. Scott, Oklahoma City, Okla.
- "Prayer," Roert Lee Cole, Lufkin, Texas.
- "Atmosphere," W. F. Frazier, Springfield, Mo.
- "Preaching," W. C. McPherson, Nashville, Tenn.
- "Visiting," G. C. Smith, Richmond, Va.
- "Street Service," J. A. Maples, Altus, Okla.
- "Personal Work," U. S. Thomas, Knoxville, Tenn.
- "Faith," C. A. Owens, Decatur, Ga.
- "Consecration," T. Joe Talley, Waco, Texas.
- "Conservation," A. F. Beddoe, Dallas, Texas.

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Southern Baptist Convention

CHATTANOOGA, TENN., MAY 12-18, 1921

SPECIAL SLEEPERS will be operated via A. & V. Rys., on following schedules:

Lv. Vicksburg Train No. 2	8:55 p. m. May 11th
Lv. Jackson Train No. 2	10:20 p. m. May 11th
Ar. Chattanooga Train No. 2-42	11:10 a. m. May 12th

For information concerning round trip fares, sleeping car fares and reservations, address W. E. PLEASANTS, Ticket Agent, Jackson, Miss., or the undersigned.

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VERNON HALL

Truly the ways of God are past finding out, and never more forcefully was this thought imposed upon the people of this community than when on the 20th day of April, Vernon Hall, fifteen years old, the son of Dr. and Mrs. R. W. Hall, was lifted to that higher and better world. The deceased had been ill for several months and lingered between varying hope and despair until death finally mastered his failing strength.

At the tender age of ten years this splendid lad was baptized into the Clinton Baptist church, and continuously did he try to honor his Lord in all his young life's activities. He took a prominent part in the work of the Boy Scouts, the Hi-Y, and the Junior B. Y. P. U.

Vernon was devoted to the will, wish and love of his parents, and at any time he left home he was scrupulous to let them know where he could be found. His keen sense of right and wrong gave him the right of leadership among those of his own age.

Added to these noble qualities, he was a conscientious and thorough student at school, and took a deep interest, not only in his own work, but in whatever contributed to the progress and welfare of his classmates. This model boy now has his name enrolled with those of whom it is said, "Blessed are the dead which die in the Lord." A. J. AVEN.

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The Baptist Record

"THY KINGDOM COME."

OLD SERIES VOLUME NO. XLIII

JACKSON, MISS., MAY 12, 1921.

NEW SERIES VOLUME XXV, NUMBER 19

Oklahoma City and Shreveport, La. First churches ask for a meeting in Chattanooga of all financial secretaries of the churches and that they bring their records for comparison of methods.

Sunflower Baptist Sunday School Convention was entertained by the church at Drew last Tuesday. Chicken and apple pie are sandwiched in between a morning and afternoon program.

If you have missed the Sunday School lessons for May you will be pleased to know that Dr. Webb Brame, pastor at Drew will furnish the exposition for the June lessons.

Pastor C. E. Bass counted his folks recently at church at Summerland. Membership resident 130; present on Saturday 70; and on Sunday 90; which is 54 and 70 percent respectively. Good for Summerland. He says Brother T. J. Miley trained them. There were 163 at Sunday School; one baptized and three others received for baptism. Good number of campaign pledges paid. That's what makes a pastor happy.

Those who are fond of justifying their small contribution to the Lord's work by calling it the "widow's mite," might recall that the widow of whom Jesus spoke put in two mites. Come across with the other one.

When Jesus was foretelling the destruction of Jerusalem it is interesting to note how His thoughts went out to the motherhood. His vision takes in those women with little children and the prospective mothers who will be caught in this fearful destruction. His heart is touched at the sight of them fleeing for safety from the legions of Rome and He speaks most tenderly of them. Lk. 21:23. It is His spirit which has made "women and children first" wherever His name is adored.

Dr. W. O. Carver of the Southern Seminary is to be one of the lecturers at the School of Evangelism at Clinton May 29 to June 3. His subject will be Evangelism in the Acts of the Apostles, taking up the work of Peter and Philip and Paul. Brother preacher it is all for you, and it is all free, including board.

Brother R. F. Kyzar renews his subscription and says that though he is in financial straits he must keep up with the Baptist procession. He is probably the only one in his church of 300 that takes the paper. They need a missionary.

Pastor W. L. Skinner of Center Point, Texas, baptized 15 as a result of meeting in which he was assisted by G. E. Kennedy.

The Lucien church will be assisted in a meeting beginning second Sunday in July by former pastor J. A. Barnhill.

Over a million more Baptists in the Southern Convention than when the meeting was held in Chattanooga—fourteen years ago.

Ninety-nine and nine-tenths cents out of every dollar contributed through the Foreign Mission Board for relief in China and Central Europe were used to buy food and clothes. Only one-tenth of a cent out of a dollar was necessary for expenses. That's breaking the record for economical administration.

The Editor was privileged to spend a Sunday with Shady Grove church in Lincoln County among old friends, preaching morning and afternoon. The occasion was the ordination of two deacons, which, however, was postponed owing to the illness of Pastor J. P. Hemby.

OUR WEEKLY SERMON

Subject: Obedient From the Heart; or the Intelligent Baptist.

Text: Romans 6:17—"Ye became obedient from the heart to that form of teaching (mold of doctrine) whereunto ye were delivered."

There are two things necessary to make a Baptist and that must distinguish Baptists. One is obedience and the other is intelligence or knowledge of the truth, personal, intimate acquaintance with the truth and its application. The first will go without the necessity of argument. A Baptist says:

Ours not to make reply
Ours not to reason why
Ours but to do and die.

We do not quibble about non essentials; we do not say it will make no difference; we do not say something else will do as well; we only say, "I am come to do thy will, O God." We must be obedient. And everybody who literally and faithfully obeys the Lord will be a Baptist.

The other necessary thing in a Baptist is that his obedience must be from the heart. It must be intelligent. It must be based on a personal knowledge of the will of God to be a voluntary, conscious purpose to obey. The obedience must not be forced or mechanical. It must not be a blind following of somebody else's leadership or influence. It must be based on an intelligent comprehension and joyous acceptance of the truth. It will then be done with enthusiasm and heartiness. It must be from the heart.

A Baptist church is a democracy. A democracy presupposes and necessitates intelligence. We must know what is true and right before we can do what is true and right. Jesus said "They that worship Him must worship in spirit and in truth. That is to be acceptable to God the service must be with the mind and with a mind informed. Paul said the presenting of our bodies is a rational service, Rom. 12:1; That is a service done with a will and purpose and understanding.

Today our churches have a great task, worldwide in its scope, dealing with all matters and all men and all relations. We are the light of the world. We are to keep in contact with it in every phase and place of Christian endeavor. The man who is alive to the needs, responsive to its call, sensitive to its suffering, in sympathy with its longings, attentive to its cry must needs be informed. It cannot be a spiritual service that is not done with a hearts knowledge of the facts. We must know if we are to obey from the heart. The mere pulling a quarter out of your pocket when the time comes for a mission collection is not obeying from the heart. Your hope of knowing and of rendering acceptable service is in regular reading of the denominational paper. Don't be a mere part of the machine. Be a man.

Pastor T. L. Holcomb has resigned at Columbia to accept a call to Sherman, Texas. The whole state will regret to give him up. He has done a great work at Columbia, at Pontotoc and other fields. He is never satisfied with doing the required work, but always reaching out and doing more. May the Lord richly bless him in his new field and if it please Him bring him back this way.

Dr. W. H. Griffith Thomas says that rationalism among missionaries in China is chiefly found in union schools, that is those conducted by representatives of various denominations. He adds that the outcome is that a view of the Bible and therefore of the supernatural is taken which is not true to the New Testament position. Union among God's people is essential and valuable, except when it is purchased at the expense of truth. Then the price is too high."

Dr. Brooks says in the Baptist that the Swedish Baptists are an integral part of the State churches of Sweden, and only under that formal adherence have they been able to prosecute their faith. This needs some further elucidation.

The Western Recorder says that "theistic evolution" is that particular brand of this fossil science that enables a man to keep his job in a Christian school or church. It is largely for revenue only.

It has hit us at last. We have read about other people having trouble with strikes, but this time we are the ones struck. The printers walked out the last of April and went a fishing. If your paper is late or irregular, just be as patient as we are trying to be. Just keep sweet.

Davis Memorial church in Jackson over subscribed its quota in the campaign and have paid every cent due up to date. Pastor Madison Flowers has a faithful band, including the orphanage.

The Sunday School Times tells the story of a small boy who was asked to define the word Kaiser and replied that it was a body of water, hot air and steam springing up and disturbing the earth. And then the Times suggests that we have an over supply of geyser Christians.

At the recent National Congress of Mothers and Parent-Teachers' Association in Washington, it was stated that 65,000 girls disappeared last year in the United States, who were swallowed up in the vice districts of the cities. That is a larger number than the total of young men from the United States killed in the world war. Think of this as the annual toll in young women that we pay to the Moloch of lust.

Union Carpenters to the number of about twenty made a liberal contribution of their labor to build the Poplar Springs church at Meridian now in course of construction. This has made possible the use of the house at an early date by a struggling church.

Evangelist N. R. Stone, of Laurel, is with the Home Board Evangelistic force in a campaign in Birmingham, having just been in a meeting at West Tulsa, Okla., where 25 joined the church. He has some open dates from May 15 to June 20.

It is said the French are disappointed with their ambassador in Washington because he has not been able to locate American and official opinion on the League of Nations. There were others.

An organization in England representing the Free Churches, similar to the Federal Council in this country, has answered the Lambeth appeal for unity sent out by the Anglican bishops. It is dignified, self-respecting and says much that is true and needed to be said. It does not indicate that union is near at hand on the basis suggested by the English churchmen.

The Baptist Record
 BAPTIST BLDG. JACKSON, MISS.
 'Phone 2131.
 \$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT
 JACKSON, MISSISSIPPI

MISSISSIPPI BAPTIST CONVENTION BOARD

R. B. GUNTER, R. Cor. Secy.
 P. L. GUNTER, Editor.

Entered at the post office at Jackson, Miss., as
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EDITORIAL

PAUL'S ANATHEMAS.

As every true Christian spirit Paul was cau-
 tious and sparing in the use of anathemas. Only
 a few times does he use the word, and then only
 under severe sense of compulsion. His love for
 the Lord Jesus was so noble, sincere and intense
 that he could not understand how anybody could
 fail to love Him. In the Lord Jesus was to him the
 embodiment of perfect goodness and righteous-
 ness, so that He ought to draw to Him the devo-
 tion and support of everyone who loves righteous-
 ness. So that one can be surprised when Paul
 says, "If any man love not the Lord Jesus Christ
 let him be anathema." The only alternative for
 one who turned away from Jesus was to be con-
 signed to endless night and perdition.

Again Paul's love for the lost was so intense,
 his zeal for their salvation was so consuming, his
 willingness to go anywhere so sacrificial, that he
 said, "I could wish myself anathema from Christ
 for my brethren." His passion for the lost rushed
 him to the brink of willingness to make the sac-
 rifice of his own soul, repeating Calvary in his
 own experience, that they might be saved. This
 is in the ninth chapter of Romans.

Again Paul's zeal for Christ and his concern
 for the host, and his sense of the value of the
 Gospel truth, were such that Paul believed that
 anybody who corrupted this truth, and thus
 dishonored Jesus as a witness and jeopardized the
 souls of men, should be anathema. This is the
 meaning of that passage in Galatians where Paul
 says with so much force and emphasis, that if
 any man or an angel from heaven should preach
 to them any other gospel than that which he had
 preached to them, let him be anathema.

There may be people today who would think
 Paul's expression over-zealous and extravagant,
 if not absolutely unbecoming and cruel. There
 can be no doubt that he thought that those who
 corrupted the saving power of the Gospel, and thus
 took away its soul-saving power, deserved the
 curse of being forever cut out from the favor of
 God. Not only did he believe they deserved it, but
 that it would be better that they should be put
 under the curse of God than that they should be
 permitted to preach unbridled their soul-destroy-
 ing doctrine. It were better that one or a few
 should perish than that they should destroy the
 Gospel by which the world is to be saved.

This is a strong contrast with the modern
 molly-coddle who sees no difference between truth
 and error, and does not see why so much ado
 should be made about a matter of creed. He
 would allow a man to believe and teach anything
 he pleases and call it Christian, so he preserves
 a decent exterior and can speak or write English
 correctly. Men who speak thus forget it is only
 the truth that makes a free, that to believe a
 lie is only to be damned. However sincerely we
 may believe it.

Just now some of the schools, and they are not
 all in the Arctic region, are exceedingly sensitive

about the criticism of what is taught in them.
 These sensitive souls had just as well get over
 their sensitiveness for there is more of it coming
 their way. Our people are jealous of the truth of
 the Bible. They believe it is God's Book from be-
 ginning to end, and that whatever tends to dis-
 credit it is false and should be condemned. The
 new guesses of natural scientists, the whole evolu-
 tionary hypothesis, the vagaries of sociologists,
 the contradictions of bug hunters where they seek
 to disturb the faith of our young men and women
 in the word of God will bring the sword of judg-
 ment. The coddling of pretentious professors
 who dispute the word of God is far from the an-
 athema of Paul pronounced against those who
 in the same church for men who believe in and
 destroy the faith of our people. There is no room
 those who denounce or discount the Bible. There
 is no room in the same Christian school for those
 who teach the Bible as God's inspired word, and
 those who teach that Genesis has been made a
 back number by the modern discoveries of scien-
 tists. "If any man bring to you any gospel other
 than that which ye received let him be anathema."

THE FORUM OR THE PULPIT.

Perhaps when you have read this you may wish
 to change the conjunction in the title and make it
 read, "The Forum and the Pulpit." Suit yourself.
 But what we are after now is to make a distinc-
 tion between the province of the pulpit and that
 of the forum. A few years ago in Ford Hall in
 Boston there was instituted an assembly for open
 discussion of topics supposed to be of popular or
 vital interest. The plan was to have some one to
 speak on the subject announced who had made
 special study of it, and then open the meeting for
 questions and general discussion within the limits
 of time allowed. As we remember, the meetings
 were held on Sunday afternoon or evening and
 were intended to be educative; drawing in and
 drawing out people whom the churches did not
 appeal to successfully.

For a time these meetings drew a fair crowd
 and secured a good degree of publicity. They
 furnished an opportunity for certain men to air
 their views and in some cases resulted in discus-
 sion which cleared the atmosphere and drew men
 perhaps closer together in their thinking and
 sympathies. The purpose was well-meant and the
 results more or less satisfactory. More recently
 the meetings, if they have not dropped out of
 public notice, have at least attracted less com-
 ment. However, some other places have adopted
 the forum idea and are trying it out. It will not
 be surprising therefore if some churches or
 preachers should be tempted to substitute this
 method of reaching the people where their ordi-
 nary Sunday evening services have not drawn a
 crowd. And here is the place where a word of
 caution and the faculty of distinguishing the
 things that differ are needed.

The forum is a place where people and speakers
 gather who are confessedly feeling after the truth
 and make no positive claim as to having arrived
 at it. It is for the purpose of churning the milk
 of human thought in the hope that the butter of
 certain truth may come. Anybody may lend a
 hand in the effort to precipitate from the cloudy
 mixture of doubt and inquiry the deposit of truth
 that may be floating around in the atmosphere of
 men's minds. It is the laboratory method. Some
 would call it the scientific method. There be
 those who would confine the discovery and prop-
 agation of truth, even the truth of the gospel to
 the "scientific method."

And here is where we wish to indicate a dif-
 ference between the forum and the pulpit. The
 pulpit is not a laboratory. It is not a place for
 inquiry and investigation. It may awaken in-
 quiry and investigation, but it is not a test tube
 and blowpipe. It is the place where what is al-
 ready known and experienced and proven is pro-
 claimed. It is true that when Paul preached at
 Berea the people searched the scriptures to see
 whether these things were so. But Paul set them
 thinking and searching by bringing a most posi-
 tive and dogmatic message. Fish are not caught

by tying angle worms to the end of a string—
 not game fish. They are caught by putting the
 bait on a good hard steel hook, with a barb on it.
 No limp and limber theology will ever rescue a
 soul from sin and death and hell. And we are
 fishers of men. We need not be afraid of being
 dogmatic. We ought to be ashamed to be any-
 thing else. The pulpit has a positive message
 concerning God and sin and salvation. We must
 be like John who said, "That which we have heard,
 that which we have seen with our eyes, that which
 we beheld and our hands handled declare we unto
 you."

If there is to be any forum method, any labo-
 ratory experimentation let that be done and done
 with before we come into the pulpit. That may
 be, should be in the secret chamber of experience
 on our knees before God and in the crucible of the
 study. But when we come before the people we
 must speak that which we do know. It was the
 way of Elijah to begin every message with the
 introduction, "As Jehovah liveth before whom I
 stand." That is a good starting point. There was
 nothing more certain, of which he was more
 surely and immediately conscious than the ex-
 istence of Jehovah. And Elijah was not troubled
 with any questions about His presence with him
 and his relationship to Him—"before whom I
 stand." The preacher is a prophet of God. He is
 not a philosopher but a herald, to announce what
 God has bidden him. Let him be sure of his mes-
 sage. Let him do his investigating before he goes
 into the pulpit. The people can only search the
 scriptures to see if his message is true.

THE CHRISTIAN RELIGION GREGARIOUS.

The religion of Jesus Christ draws people into
 companies. It is a religion of affinities and fel-
 lowship. It has in it a vital organizing principle
 which draws people together, produces kinship
 and mutual relations. It fits men into the com-
 pany, the companionship of the whole body. That
 is what makes a church. The word in the New
 Testament for church has nothing in it to indi-
 cate an assembly or a congregation. It simply
 means called out, or separated from the common
 mass to which we once belonged. But while there
 is nothing in the etymology of the word to indi-
 cate any relationship to one another, it immedi-
 ately took on this conception, showing how some-
 times things can change the very meaning of
 words used to designate them.

Back in the pre-Christian days there was a cen-
 ter for the gathering of God's people and a sacri-
 fice that brought them into unity of life and wor-
 ship. It was not simply imposed from without.
 It was the craving of the heart which had learned
 to know God. David poured out his soul within
 him when he remembered how he went with the
 throng, and led them to the house of God, with
 the voice of joy and praise, a multitude keeping
 holy day. The gospel makes us seek out kindred
 spirits; compels us even to make kindred spirits
 by preaching the truth which we possess. Peter
 and John said "we cannot but speak the things
 we have seen and heard." John said in his first
 epistle that he wrote these things "that ye also
 may have fellowship with us." Only thus could
 his "joy be made full."

In contrast with this the Pagan religions and
 the Roman Catholic services are largely indi-
 vidual. People go alone to the church or to the
 confessional or the temple. There is no unifying,
 organizing power in Paganism. And the religion
 of Jesus Christ never sent a man to a Monk's cell
 or a woman to the cloister. Those who continue
 steadfastly in the apostles' teaching will also
 continue in the fellowship, Acts 2:42. You don't
 have to pull a Christian into the church. You
 can't drive him out. A common life, a common
 hope, a common task brings us together and
 makes us one.

Rah for Jersey! While the state of New Jer-
 sey fought the prohibition amendment to the last,
 it has passed a prohibition law of its own that will
 make, it is said, the Sahara desert look like a lake.

\$535,373.01 is the total amount given in Mississippi to the campaign in the last twelve months.

J. A. Barnhill has been selected by the brethren for work as a missionary in Washington county. He is finishing his work at the Louisville Seminary and ready for business. He did efficient work in the state as pastor before going to the Seminary and while a student in Mississippi College.

Brother H. B. Price locates at Tunica as pastor, having just finished his work at the Seminary in Louisville. We welcome him back to the state. He was once pastor at Hernando after graduating at Mississippi College.

Pastor J. E. Wills of Louisville was on the same Sunday called to Main St. Hattiesburg and to Winona. Either will afford a fine field for service.

If there is no slack in the line in May there will be no slackers to round up next April. Keep the traces tight now and there will be no kinks in the collection later on.

The W. M. U. of the Hopewell church in Leake county composed of Choctaw Indians sends \$2.50 for the starving in China. This is the same group who made and sold a quilt some time ago and sent the money to feed the starving in Europe. These Choctaws are themselves poor but they have the spirit of Christ.

A new edition of Dorothy Page has just been brought out. It is by Dr. E. B. Hatcher, now pastor at Blue Mountain. It is one of the most popular stories ever published for Baptist young people and can be had from the Baptist Book Store in Jackson.

If any of your people are not reading the Baptist Record, brother pastor, read to them next Sunday morning the brief "Weekly Sermon" found in this issue of the Record.

The Executive Committee of the Convention Board at its meeting May 5 recommended that a special campaign be put on for the Baptist Record in June, July and August. According to their resolution the price of the paper to new subscribers only in clubs of five or more from one church will be \$1.50 each. Please notice (1) that it is only during the period of summer evangelism, June, July and August. (2) They must be bona fide new subscribers, not renewals in the same or any other name. (3) They must be all from one church, not from two or more, though the paper will be addressed to the individual. (4) The money must in every case accompany the order. (5) Try to get it into every home, by putting it on the annual budget of the church.

Peoria, Illinois, a few years ago was called the whiskey capital of the world. Of course saloon advocates said the prohibition amendment would "kill it dead." Instead of that in a few months after the amendment went into effect, the work house which had taken care of 150 regularly was closed. The bank clearings are 20 million dollars ahead of what they were when liquor was sold and the bank deposits have increased twenty-seven million dollars.

Prof. D. M. Nelson of Mississippi College was recently elected by the Mississippi Baptist Education Commission as executive secretary of that body and will probably assume the responsibilities of the office at an early date. Prof. Nelson is a native of Tallahatchie county, an alumnus of Mississippi College, practiced law at Brookhaven, taught in high schools, and has been for several years at the head of the department of Physics in Mississippi College. He lacks only a little of the work for the degree of Doctor of Philosophy, having studied several semesters at the University of Chicago and the University of Indiana. He is a fine Christian gentleman, with high ideals, sympathy with educational programs, ambitious for Christian Education and a good speaker. If he accepts, his work will mightily set forward the work of education in our state.

Department of the Convention Board

R. B. Gunter, Corresponding Secretary.

PUBLICATION ANNUAL REPORT.

In next week's issue of the Baptist Record will appear a statement by counties and churches showing the record made by the churches on the 75 Million Campaign for the year beginning May 1st, 1920, and ending April 30th, 1921. The churches will get credit in the statement for all funds received up to noon Tuesday, May 3rd.

This annual report will be published according to our plan announced at the beginning of the campaign period. The statement will show the name of the church, the five year quota, the five year pledge, the amount payable annually, the amount paid during the period of the second year, and the balance due on the annual quota for the second year, if any.

BACK TO SYSTEMATIC GIVING.

Most of the anxiety that Mississippi Baptists have suffered during the past few months, and a large part of the failure to reach our full quota for the year, have been due to the failure of our churches to give to the 75 Million Campaign systematically. In our published statement next week it will be seen that the churches that have paid weekly or monthly on the 75 Million fund have almost, if not altogether, reached their annual quota. The largest failures have been where the subscriptions were payable annually and the amounts when due were so large that the subscribers could not meet them.

In view of the hard lesson we have learned we would urge the pastors and churches to budget the 75 Million fund and begin at once to train the subscribers to pay on their pledges weekly or monthly. If the pledges were made to be paid annually it will be possible in many cases to lead the subscriber to see that it is to his own interest as well as to the interest of the work to have the subscriptions paid systematically. To use our old budget slogan, "It puts the money where it is needed when it is needed." Nearly all of our Boards and denominational institutions have had to borrow money to keep the work going and must pay the interest on that money out of the funds given to the 75 Million Campaign. The people who made the pledges are responsible for the payment of this interest and not the boards and institutions who are charged with administering the funds.

Let the pastors and churches feel free to call upon our enlistment missionaries, associational missionaries and the force at headquarters to assist them in budgeting their 75 Million pledges and putting the payments on a systematic basis.

SCHOOL OF EVANGELISM.

We would like for all the pastors who expect to attend the School of Evangelism at Clinton beginning May 29th to send their names to us before we leave for the Southern Baptist Convention so that we may know how many to expect.

We ought by all means to have two hundred and fifty pastors at this great meeting.

We are going to be able to command some of the best talent of the South to take part on the program and it will be a great treat for those who are able to go. Besides the information and inspiration that will come from the great men who will appear on the program the fellowship one with another will be one of the best features of the occasion.

We believe we are entering upon one of the greatest seasons of evangelism ever known in Mississippi and every pastor ought to have the best possible preparation for the summer work.

GETTING ADVANCE INFORMATION.

Immediately after the meeting of the Southern Baptist Convention we will send to all the pastors information cards for reporting the time fixed for their meetings and the name and address of the preacher who will assist in the meeting. We hope the pastors and churches will make arrangements for their meetings as early as possible so that we may have all of this information in our office by the middle of June. We have ordered a fine lot of evangelistic and doctrinal tracts for free distribution in the meetings.

We believe the Lord is ready to pour out a great blessing upon us this summer. The hearts and minds of our people are ready to receive it.

SOME COMPARISONS.

The following comparisons are given for two reasons. One is to show that our abundance of wealth is not an assurance that contributions to the Lord's work will be large. The other reason is that our people may be encouraged to press forward in the work which has been committed to us.

Receipts from 1st of May 1920 to January 1, 1921, a period of eight months were \$188,892.53.

Receipts from January 1, 1921 to May 1, 1921, a period of four months, were \$322,701.46. And money was more plentiful during the eight months than during the four.

Receipts for February, March and April last year were.....\$268,260.28

Receipts for February, March and April this year.....285,003.96

The collections for the last three months this year surpassed the last

three of last year by.....16,743.68

The receipts for April last year.....154,442.33

The receipts for April this year.....196,698.70

This April surpassed last by.....42,256.37

Now, let's, right now, begin to pay our campaign pledges by the week, or by the month. By so doing we shall be able to pay in full. It will be much easier for us. It is the Bible way. We cannot improve on it. Let us give three years from now one million dollars.

STATEMENT MISSISSIPPI'S SECOND ANNUAL RECEIPTS 75 MILLION CAMPAIGN May 1, 1920 to April 30, 1921.

Through Convention Board office:

May	\$ 26,395.99
June	13,117.20
July	17,650.42
August	15,784.21
September	22,998.96
October	42,959.84
November	17,417.82
December	32,528.19
January	37,697.50
February	45,607.51
March	45,464.42
April	196,898.70

\$514,520.66

Direct to objects	
Foreign Missions	\$ 1,899.27
Home Missions	425.00
Ministerial Ed.	5,000.00
Students' Fund	3,087.00
SW. Bap. T. Sem.	110.80
Woman's College	800.00
Bap. Orphanage	6,114.25
W. M. U. Specials	3,752.12
Famine Relief	6,050.35

\$ 27,238.79

Total receipts for year.....\$541,759.45

Total receipts first year as shown by

First annual report.....\$ 868,721.41

Total receipts to end 2nd yr.....\$1,410,480.86

Two fifths of Mississippi's Quota.....\$1,400,000.00

Overpaid on quota to date.....\$ 10,480.86

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

President—MRS. A. J. AVEN.....Clinton
 First V-President—MRS. R. GODBOLD.....Clinton
 Second V-President—MRS. F. DOUGHTY.....Shaw
 Third V-President—MRS. C. LONGEST.....University
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 Personal Service Leader—MRS. W. F. YARBOROUGH.....Hattiesburg
 Stewardship Leader—MRS. M. KING.....Jackson
 Church Hospital Supplies—MRS. LIZZIE GEORGE HENDERSON.....Greenwood
 Corresponding Secretary—MRS. M. M. LACKEY.....Jackson
 Treasurer—MRS. M. M. LACKEY.....Jackson
 Editor W. M. U. Page—MRS. M. M. LACKEY.....Jackson

Mrs. Yarbrough, as Personal Service Chairman. Succeeded by Mrs. H. F. Broach, Meridian, Miss.

At our recent W. M. U. State Convention in Hattiesburg Mrs. Yarbrough resigned as State Chairman of Personal Service, due mainly to her pressing duties as a busy pastor's wife. She regretted very much having to give up this beautiful work and was especially happy over the fact that the societies were at last making such splendid reports of work done "in His name." She bespeaks for Mrs. Broach, her very efficient successor, the same hearty accorded her in such faithful reporting as was done last year. Her report showed how much had been accomplished along this line.

Hereafter let all correspondence and reports be sent to Mrs. Broach who will give the same careful attention to requests.

FROM OUR TRAINING SCHOOL TRUSTEE.

The Training School is closing one of its most successful sessions. For a while in the summer we were afraid that all our Mississippi girls would not be able to get in as they all did and we had enrolled there this season fourteen students:

Misses Lucy Cross, Ieland, Miss.; Mary Brownlee, Columbus, Miss.; Mary Bibb Long, Tupelo, Miss.; Pearl Harrison, Columbus, Miss. These paid their own expenses. Miss Birdie Lou Clark, who was there for only the latter half of the session, was on an Associational scholarship.

Misses Wilma Bacy, Verona, Miss.; Lois Griffith, Mt. Olive, Miss.; Minnie Landrum, Clinton, Miss.; Jewel Grimes, Pontotoc, Miss.; Adelia Olander, Jackson, Miss.; Mollie Ferguson, Learned, Miss.; Bessie Beauchamp, Mora, Miss.; Mamie Slaughter, Jackson, Miss. were on scholarships, six of which were provided by our six districts and the others by the Greenwood church, Mrs. Wells, Vicksburg and Sunflower Association. On account of sickness in her family Miss McCalip withdrew after the first half but hopes to enter at the beginning of next session. Miss Mamie Slaughter writes that she feels that she cannot do her best work in the Training School on account of lack of college education and so she is planning to enter Wean's College next session. I would call our attention here in passing to the need of scholarships in our colleges. The ladies sent our Training School girls at Christmas a number of fruit cakes which were very much enjoyed, and Mrs. Eaver reported were a great help in financing the Christmas pleasure for the girls.

We do not owe the Training School anything on scholarships or running expenses.

Three of the Juniors have written me with reference to getting a scholarship for another session, and also six others whom I have investigated and found worthy.

Greenwood and Sunflower Association will continue their scholarships. We have not heard from Mrs. Wells. Let us keep these laborers who have been called into the service to get ready to do their best work.

Respectfully submitted,
 J. L. JOHNSON,
 Training School Trustee.

"LABORERS TOGETHER."

"A Study of Southern Baptist Missions in China."
 (By Margaret McRae Lackey.)

If we should be limited to one word that we might say of this inspiring little book that has come to us in such attractive form, such neat binding and such clear, readable type, on just the right paper at so reasonable a price, what should that word be? It might be great, excellent, splendid, wonderful, unique, needful, each of which is true, but wouldn't the word be timely? Whether it would or not the book is surely timely. And if we might give only one sentence we should say, "There's not a word wasted in it." But we are glad not to be limited to one word or to one sentence.

The illustrations—now everybody will look at the pictures first so why not talk about them first. We are so glad that the publishers could not prevail upon Miss Lackey to omit any of them. When we first opened the book and saw those two smiling "Partners," the quick tears came unbidden. Why should two such happy faces make one cry? Perhaps it was a sudden relation to those whom we have thought of merely as the "heathen Chinese." The one opposite page 100 will warm the coldest heart to sympathy and make the warm heart run over with tender smiles. The missionary family; the native Christian taught a trade; in her library at home, these pictures make us wish for more. And to look at the "Sunday shoes" one would think China needed to send missionaries to America to teach us foot comfort.

The geography has been made easy for us in a most unique and interesting way. These geological and census comparisons are surely most enlightening. We can tell where is where so much better by having it all moved into our Southland.

Then we are brought face to face with our sister workers—those who have gone out from us and a few native workers. The author has succeeded remarkably in giving personality to our Partners whom we have never seen instead of just meaningless names, even though she was so limited as to space. The vivid and pathetic bits of information chosen from the letters of missionaries make their work seem more vital and the places and fields of labor more real. After reading this work so replete with sympathetic interest, from the "Laborers Together" on the cover to the final "Amen" from our beloved Miss Meadow's diary, we can better understand how Miss Shumate can say, "My brethren are quite lovable."

May every woman in our Southland wake up when she reads the list of our "Partners" needs, and all come together with one accord in the societies to supply them. And while we are busy about these for which she longs but does not ask let us not withhold that for which she longs and never fails to implore.

Do not fail to read this "Labor of Love" which is a great heart throb of sympathy, in itself a petition and an irresistible appeal in behalf of our Partner over there, that we may realize that our share of responsibility is equal with hers in carrying out this great Business for our Silent Partner.

Price \$1.00 Baptist Book Store, Jackson, Miss.
 MRS. R. B. GUNTER.

TO THE W. M. U. AND ITS AUXILIARIES OF MISSISSIPPI.

Dear Friends:

I am today in receipt of a letter from Miss Lackey in which she says: "I am today sending check for \$124.07 to Montgomery, Ward and Company, same to cover charges on the three boxes that we have sent to Lachai-Fu. The entire cost has been \$151.98. We have received to date \$90.50 to defray expenses. You will see from this that \$61.48 is still due, and there will be two cases yet to be sent."

I should judge that it will take \$100.00 PLUS what we are still due on the first three boxes, making a total of \$161.48 which we should give to defray the entire expense of taking this gift to the hospital. So far only about one-fourth of the missionary societies and four Y. W. A.'s have contributed anything toward this beautiful work

and so I am appealing to you all who have not done anything to send a dollar to help with this part of this work. Even the G. A. and R. A. bands could have a part in it in this way. Kentucky gave nearly \$200.00 more than enough to defray the carriage expenses on her supplies. Will we let any other state do better than we have done? I know we won't. I have never yet seen Mississippians willing to do their duty part way and leave someone else to do the unfinished part. Every little bit helps the cause and helps the giver. So don't say you won't do anything. Let's be a band of willing workers, each determined to do something in His name for those poor benighted souls by healing their bodies. I wonder sometimes why it was that we who DO love Him and who DO want to witness for Him "to the uttermost parts of the earth" were so long a time realizing that His way (of healing the bodies of men) was the quickest way to get their souls in order to heal them too. We have learned the lesson at last, and I am trusting to that desire on your part to be in DEED and in TRUTH followers of Him who "went about doing good," to enlist you in this work. I will not be able to take the lead in this work during this next year and I am praying, and ask that you join with me in the prayer, that our Executive Board will be guided in the selection of the one who takes the place, that we may do more and more as the time slips by, bringing each of us nearer and nearer to the time when "We shall see Him face to face," to hear from His own lips "In as much as ye have done it unto one of the least of these ye have done it unto me." Oh, friends, the time is so short for even the youngest of us to do what we can to obey His last command, "Ye shall be my witnesses." Let us not miss any opportunity to "let our light so shine that men (everywhere) may glorify our Father" who "so loved the world"—you, and I, and all who are dear to us, and "all who are afar off" also—that He gave His only begotten Son that "whosoever" believes shall be saved. Young people, as I stand on the hill top of life and look down both ways, the Way up steep, and rugged, and many stumbling places, if we step out (even a little) of the way in which He leads, I feel that I'd like to go right along with you and point out the places where it is so easy to stray aside for "a little while," not realizing that there it is the great danger—"a little while" to feed on the husks of life which look so tempting and harmless. Let us not lose any opportunity, especially while we are full of the strength and enthusiasm of life to bear witness of what He can and does for all who trust Him.

And middle-aged and old people—as I look down the other side and see the way growing shorter and shorter and the time less and less for us to do what our Father wants us to do for His work, I'd like to stand by your side and point out to you those young people, watching, watching us, to see what we do. And then direct you to these poor heathen people for whom He died just as He died for us, and urge you to work, work, even in the twilight, that all may have the opportunity to "Glorify our Father."

Send your dollars and your halves and quarters to Miss Lackey, now that she may not be in doubt about whether she will have it or not. God bless us all and show us the way to do His will each day is the prayer of your friend and co-laborer.

LIZZIE GEORGE HENDERSON.

"JOY IN HUNGARY."

"The following is extracted from a letter just received referring to the arrival in Hungary of a large consignment of used clothing sent by the American Baptist churches of the Southern Convention: 'All clothing was in Buda-Pesth sorted and, according to the statistics of need, distributed throughout the country. Every church and mission station has received according to its need. If you would see the poor people—what great joy they have! Many of them have been without underwear and shirt, they had a piece of paper on their chest so that their skin was not visible.'"

PLYMYER
CHURCH
BELL
Write to Chas. Marshall Bell Foundry Co., Cincinnati, O.

EAST MISSISSIPPI DEPARTMENT

The Last Days.

Every earthly privilege and opportunity has an end. We all have our last chances in everything. This is true in salvation. The last chance comes to us all. Some people seize the last chance and are saved. Others miss their last chance and are lost forever. Many persons living today will never have another chance to be saved. And of course none of the ones who are lost will have another chance.

Even so is the same thing true with our opportunities to love God and our fellowman. My heart aches often because of some lost opportunity unused to aid some brother. Death often calls and our brother goes beyond our sphere of being useful to him. How sad as we reflect on wasted opportunities to help our fellows.

But there is another last chance coming, even now. It is at the door, and that is the last chance to make our word good to our Lord by paying our annual pledge to His cause. Next Sunday is the last Sunday and Tuesday the last day on which we can pay our pledge and have it count on this convention year's work.

The last chance, but thank God for that little chance. It gives space for us to redeem our vows and thus win the smile of approval of our Sav-

ior "Who sits over against the treasury." This smile drives away the frown of disapproval and assures us the promise of His blessing rather than the judgment of His displeasure. If we are still one who has not paid up, if it is at all possible to do so, we have a chance yet to win God's favor and at the same time have part in the greatest work in the world, that of rescuing the perishing. If we fail we will have part in letting the perishing perish still. Can we be a party to the latter if any chance at all to prevent it? Surely we cannot.

So let every Baptist in Mississippi say, "As for me I will meet my promise to God and keep our cause from failing." If every one will do this we will not fail.

Do not think that yours will not be needed. The big, the medium and the small gifts are all needed. If they measure each one's ability it means the same to you. God does not count as men count. "According to ability" is His standard. So come on with your small gifts as well as your large gifts, for God can use them all. Lay hold of the last chance.

NOTES AND COMMENTS.

Only two more weeks and the great Convention meets at Chattanooga. Are you going?

The cyclone that passed over the southwestern part of Neshoba county on April 15th destroyed quite a number of dwellings. Among them was the home of Rev. S. D. Chesney, of near Union. None of his family was seriously injured, however.

The writer has arranged to hold his meeting as follows this year: Mathiston the fifth Sunday in July with Rev. W. H. Thompson, of Newton, to preach. Oakland the first Sunday in August with Rev. H. T. McLaurin to preach; Fellowship the second Sunday in August with Rev. B. E. Phillips, of New Hebron, to preach; Neshoba the third Sunday in August with Rev. N. A. Edmonds to preach; Beulah the fourth Sunday in August with Rev. Eugene Stephens to preach.

Bro. J. E. Byrd writes us that he will be with us in our Sunday School and B. Y. P. U. Convention the fifth Sunday in May out at Bethsaida in Neshoba county. Bro. Wildes is to be there also. We are expecting a good time.

Bro. R. L. White was elected to go to the Southern Baptist Convention as a messenger from the Neshoba County Association. He is ready to go and anxious, so let the churches send in their prorata of his expenses at once to Bro. J. H. Sanford, treasurer, Philadelphia, Miss.

Pastor T. J. Blass is making the long trip from New Orleans to Philadelphia each Sunday. He is more and more coming into favor with his people. He will move his family the latter part of May when Bible Institute closes its session.

GROWING IN THE DELTA.

A Sunday School has been organized 4 miles from Blaine with an attendance of 40, using Baptist literature and a prayer meeting is held on Saturday nights in connection with an attendance of 35. The name Berea was adopted by the Sunday School and plans made to have a protracted

meeting this summer, preaching services are held monthly.

At Belen, a town of 300 population, a weekly prayer meeting is held at the Baptist church with an attendance that reaches as high as 65 some weeks. The interest is good. We believe this is the best attendance of any Delta prayer meeting and of any town of like size in the state.

The protracted meeting at Tutwiler is in progress with the pastor, Brother R. A. Eddleman, doing the preaching and Brother Sam Elzey of Kentucky leading the singing. Good interest is manifest from the beginning.

It is probable that Dr. Ben Cox of Memphis, will do the preaching in the meeting to be held at Schlater the last of May.

J. A. OUSLEY.

Dr. John Clifford, a most noted Baptist preacher, of England, has been fined 55 times for refusing to pay the sectarian school tax demanded by the English government. Some of his household goods have been sold to meet the demands of the law. He is certainly true to principle.

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WARDS OFF MALARIA AND RESTORES STRENGTH. TRY IT.
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**Not Spring Fever
But Malaria
CAUSES THAT LAZY
TIRED FEELING.**

THE ALABAMA AND VICKSBURG RAILWAY
Southern Baptists Convention
CHATTANOOGA, TENN., MAY 12-18, 1921

SPECIAL SLEEPERS will be operated via A. & V.—A. G. S. Railroads on following schedules:

Lv. Vicksburg train No. 2 8:55 p. m., May 11th

Lv. Jackson train No. 2 10:20 p. m. May 11th

Ar. Chattanooga train No. 2-24 11:10 a. m., May 12th.

For information concerning round trip fares, sleeping car fares and reservations, address W. E. Pleasants, Ticket Agent, Jackson, Miss., or the undersigned.

W. H. DICKSON, T. P. A.

C. F. WOODS, G. P. A.
Vicksburg, Mississippi.

Mississippi Woman's College

We are ready now to receive Reservation Fees of \$12.50 for the next session. Send them in now while there is room. We will have to refuse many students, we fear, for lack of room.

J. L. JOHNSON, President
HATTIESBURG, MISS.

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THE GOODMAN MEETING.

The meeting at Goodman lasted eight days and we received eleven for baptism and four by letter. Five others professed conversion and declared their purpose to unite with the Methodist church. Of those received for baptism, five were from the Agricultural High School, and six from the town and community.

Pastor S. G. Posey of Durant came to lead the singing for us and did it well; but he also did good in other ways. Each afternoon he had a service with his junior choir, at which time he taught them to sing and also discussed with them the questions of salvation and Christian service. Just before the night service he taught a class in the third division of the Sunday School Normal Manual. It is needless to say that he won a warm place in the hearts of the Goodman people by his excellent work.

The blessings of God upon our labors encourage us to press on to greater things. With gratitude to God for the prayers of the interested brother and sisters, I am,

Hopefully,

BRYAN SIMMONS.

LIBERTY BAPTIST CHURCH AND THE 75 MILLION CAMPAIGN.

We came together the last Sunday of the campaign for worship, the pastor had ask the campaign treasurer to place on the blackboard the amount of our quota for the year and the amount that had been raised, and the balance due, this was done and placed in a position so that everyone of us could see the figures.

We could see that we were something over a thousand dollars from the goal; the pastor delivered his message, and made an appeal that some plan be introduced by which we could liquidate the balance, and sing the song of victory.

The men and women who were present had given heroically already, and the Spirit of the Lord came upon us in a fashion that would remind one of the apostolic days. Brethren began to speak with tongues that seemed to be loosed by the power of the Holy Spirit. One brother, or a sister would say "it must be done."

One brother whom I know had seemingly given to the last limit, said I will be responsible for one hundred dollars of the balance if the rest of you will take care of the other, another brother said I will take care of fifty dollars of the other, and to my personal knowledge this was a sacrifice which was very much out of the ordinary.

One brother said how will it do for me to pay the balance I owe for the remaining three years, and this he did at a considerable sacrifice, and others "came up to the help of the Lord against the mighty," in a way that would rejoice the heart of any pastor, and would cause the Lord to say, "well done."

Suffice it to say that we are over the top and very happy; and when we take into consideration the fact that the people in this section have only cotton to look to for money; I doubt if this service has had a parallel since the days of the Apostles.

This scribe drove out into the country in the afternoon to a small country church, where he has the privilege of preaching in the afternoon regular-

ly, and found that they only were behind with their annual quota but very little. After telling them what we had done over in town in the morning service, they raised the balance of it in a very acceptable manner.

I saw another brother in town during the week from one of our country churches, who told me that his church would "go over the top."

As a county organizer, I feel a lit-

tle like I need to go off for a few days on a fishing trip and recuperate a little, a thing I have not had time to do since I have been a preacher which covers a period of about seventeen years. However, I am happy over the results, and have enjoyed it.

No pastor ever had a more splendid set of pastors to work with him in this great task.

I would suggest that we keep the

fires burning and not let them get too low, which have been kindled during the "Roundup," and I am sure we will not find it so difficult next year.

I am now praying that God will give us His blessed Holy Spirit to aid us in a great soul-winning campaign throughout our state.

May the Lord richly bless every pastor and church in our great state.

C. T. JOHNSON.

Preparations are Being Made to Supply Your Book Wants

at the CHATTANOOGA CONVENTION
by the BAPTIST SUNDAY SCHOOL BOARD

WE HOPE TO HAVE READY TWO NEW BOOKS

THE BUSINESS RELATION BETWEEN GOD AND MAN.

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(The publication of the above will be dependent on the printers' strike.)

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"We Study that We May Serve."

MINUTES OF THE HATTIESBURG CITY B. Y. P. U.

Office.
Otis Eure, President.
Mrs. Otis Eure, Vice-President for Main Street church.
Amelia Thompson, Vice-President for First church.
Kathleen Taylor, Vice-President for Immanuel church.
E. G. Hightower, Secretary.
Rosaland Sheppard, Treasurer.
Frank D. Montague, Treasurer after closing of Mississippi Woman's College.

Chester McMullen, Chorister.
First Baptist church, 7 p. m. April 10.
The City B. Y. P. U. met for the first session with 25 in attendance from Immanuel church, 28 from the First church, 12 from Main Street church and 3 visitors. The meeting opened with the song "Loyalty." Prayer by E. G. Hightower followed. Another song followed. "We're Marching to Zion," after which Dr. Geo. Crutcher led in prayer.

The President then called for reports from all the Unions of the city represented. The reports were all very satisfactory.

A missionary program then followed. Miss Eva Nell Cannon speaking on China, Miss Mozelle Caperton on Africa, and Mrs. Otis Eure on Japan. All three talks were splendid and much enjoyed. Miss Mary D. Yarbrough read a most interesting letter from China, written by Miss Addie Cox. A duet was then sung by Misses Julia McLendon and Willard P'Pool, accompanied by Miss Jessie Lee McGee.

The president delivered quite a number of diplomas and seals earned by young people at the recent B. Y. P. U. Training School.

Frank D. Montague was elected as treasurer of the City Union, his work to begin when the present treasurer leaves school for the summer. Chester McMullen was elected as chorister.

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On motion the Union adjourned with prayer to meet at the Main Street church the 5th Sunday in May the 29th.

OTIS EURE, Pres.
E. G. HIGHTOWER, Sec.

PIKE COUNTY ACTIVITIES.

A letter from Mr. Gordon Hamilton of McComb, tells of some extensive work in Pike County that he and Mr. Ratcliff of Summit, who is president of Pike County B. Y. P. U. Convention. They have recently organized a Union at Friendship church, the officers elected were: President, Mr. Moses Reeves; Vice-President, Miss Jessie Lee White; Secretary, Miss Salina Reeves; Cor. Secretary, Miss Trudy Booker; Treasurer, Miss Gladys Reeves; Chorister, Miss Idell Spence; Librarian, Mr. Clyde White.

Another Union at Holmes School with Mrs. L. A. Moore, President; Miss McDaniel, Vice-President; Miss Opal Johnson, Secretary; Miss Agnes Burt, Cor. Secretary; Miss Annie McGee, Treasurer; J. A. Moore, Librarian; Miss Gladys Banon, Chorister.

This gives Pike county thirteen Unions.

The program is perfected to carry out their slogan "a B. Y. P. U. in every Baptist church in Pike County." Mr. Hamilton says, "We are reaching for the line. Watch us in the future."

NEW PROSPECT IN LINCOLN COUNTY REPORTS A NEW B. Y. P. U.

A few weeks ago while we were in Lincoln County conducting four study courses, Bro. Purser, of Hazlehurst, taught a class at Edwards School. The result of his work is reported in a letter from Miss Verna May, one of those who took the work under Mr. Purser.

Two Sundays after the Study Course the young people met at the church and organized with fifteen members, elected all officers required in the Standard of Excellence. Those elected are: President, Miss Eunice Edwards; Vice-President, Miss Emma Farmer; Secretary, Mr. Willie May; Cor. Secretary, Mr. Charlie Dunn; Treasurer, Mr. Clyde Edwards; Chorister, Miss Jessie Edwards; Librarian, Miss Grace Edwards.

A much larger membership was enrolled the following Sunday and New Prospect Union bids fair to be one of our best B. Y. P. U.'s.

READ THIS QUOTATION.

"Let me tell you a fine thing that thrills my soul. One of the young men here asked our B. Y. P. U. organizer to go to a dance. She is popular, beautiful and talented. She came and told me and said, 'I told him NO,' and when I asked her why, knowing she had always attended the dances, she said, 'I am in B. Y. P. U., in Christian work, and I can't have influence and dance. I've cut it out. I put my arms around her, tears streaming down my face and said, 'God bless you and give us more just like you.'"

Another girl's sweetheart informed her that he wasn't going to join B. Y. P. U. She told him to consider their

Sunday night off as she was going. Result, he joined. Isn't that glorious." It sure is. (Ed.)

OAK GROVE, DESOTO COUNTY.

Mrs. Joe Bragance tells of the splendid work of the B. Y. P. U. at Oak Grove church out from Hernando. "We have some young men attending the B. Y. P. U. that we have been unable to get into the Sunday School, and they take part in the program every time. We are so proud of this and hope soon to have a few others who have not yet come. We want our president, Miss Nina Nail to attend the B. Y. P. U. Convention at Greenwood in June. We look forward to the Baptist Record every week to see what all the Unions are doing. We have an invitation to Tate County to render a program and hope to go real soon.

Write for information concerning the June District B. Y. P. U. Conventions.

FIFTH AVENUE MEETING.

We have just closed a truly great meeting at Fifth Avenue church of Hattiesburg, Miss. The meeting begun on the third Sunday in April, closed on Thursday night, April the 28th.

Dr. W. E. Farr of Fort Worth, Texas, one of Mississippi's exiles did the preaching and did it well. All the preaching was very fine, but I wish to call special attention to a few subjects. On "TITHING," "HELL," "SAMSON'S FATAL MISTAKE." It is worth a whole meeting to have these three. Farr does sane evangelistic work. The Lord richly blesses his work wherever he goes. We shall remember him here a long time.

The singing was led by Mr. T. D. Davis of the Main Street church, this city. Brother Davis is an insurance man, but he gladly neglected his work and came with us every service. Many members of the other churches helped us. The last night of the meeting, every Baptist pastor in the city was with us, and Dr. Johnson of Woman's College. We are greatly indebted to the following singers: Woman's College Quartet, Normal College Quartet, The Petal Quartet, Professor Gurney's solo and Mr. Alva Brown's solos and others.

The results were 44 for baptism and 23 by letter. We gave the preacher and song leader \$276.41. They are both happy, and so are we. Our church is almost double in strength since Jan. first, having received 77 new members. Just before the meeting we did \$575 worth of improvements on the building. Everything moves on without a jar or scism.

"The Lord hath done great things for us, whereof we are glad."

M. J. DERRICK, Pastor.

OVER THE TOP.

Amory Baptist Church went over the top in the 75 million pledge without any boosting or outside speakers. Our meeting begins June 12. Pastor J. L. Robinson of First church Pontotoc, will be with us to do the preaching. Rev. Cox of Clarke College will lead the song service.

W. R. FARROW, Pastor.



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